The Universalist Leader

Boston and Chicago

December 5, 1925

Our Attitude Toward Fundamentalists

WHY is truth to be promoted? Not for its own sake, but for its influence on the heart, its influence in forming a Christian temper. In what, then, does this temper consist? Very much in candor, forbearance, and kind affection. It follows that any method of promoting truth which is unfriendly to these virtues is unchristian; it sacrifices the end to the means of religion. Now let me ask, whether the practice of rejecting as ungodly men those who differ from us on subtile, perplexing, and almost (if not altogether) unintelligible doctrines, be not obviously and directly opposed to the exercise and diffusion of candor, forbearance, kind affection, and peace. Has it not actually convulsed the church for ages with discord and war? The right of denouncing those who differ on such doctrines, if granted to one Christian, must be gtanted to all; and do we need the spirit of prophecy to foretell the consequences, if the ignorant, passionate, and enthusiastic, who form the majority of every community, shall undertake to carry this right into practise? The idea that a religion which is destined for weak and fallible mortals of all classes and capacities, and which is designed to promote unity, peace, candor, and love, should yet make it our duty to reject, as wholly destitute of goodness, every man, however uniform in conduct, who can not see as we do on points where we ourselves see little or nothing, appears to me the grossest contradiction and absurdity. If this be Christianity, we may say anything of our religion more truly than that it is a religion of peace.

Channing.

The Universalist Leader

Continuing the CHRISTIAN LEADER and its predecessors (1819 to 1897), the UNIVERSALIST and its predecessors (1827 to 1897), and the GOSPEL BANNER (1835 to 1897).

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ESSENTIAL PRINCIPLES OF THE UNIVERSALIST FAITH

1. The Universal Fatherhood of God.
2. The Spiritual Authority and leadership of His Son, Jesus Christ.
3. The trustworthiness of the Bible as containing a revelation from God.
4. The certainty of just retribution for sin.
5. The final harmony of all souls with God.

Neither this nor any other precise form of words is required as a condition of fellowship, provided the above principles be professed.

Editorial

WHAT SOCIALISTS THINK OF CHRISTMAS

IN one of the British newspapers a year ago, a contributor asked why the spirit of peace and good will, so strong at Christmas, could not be made prevalent throughout the year.

Robert Smillie, the Socialist leader, took this question as the text of an address on Christmas eve and replied: "How can there be peace? How can there be good will while these social contrasts create bitterness in the minds of millions?" He then asserted boldly: "Millionaires and multi-millionaires are apostles of the class war, not the Labor Party. In London any one need only walk along Oxford Street and Bond Street to see fine ladies motoring and shopping, covered with dresses and jewelry costing more than a working-class mother gets during the whole of her lifetime to clothe herself and children."

A correspondent of the *New Leader*, the best of the Socialist weeklies, took up the discussion. He described evictions for rent in the Clydebank district the day before Christmas: "Unemployed men with wives and children from eleven months to four years old were thrown out into the mud and slush on the very eve of Christmas."

On that same Christmas eve, he asserted, "2,000 roses and carnations" were requisitioned to decorate the ball-rooms and dining-rooms for a few fortunate people who for three guineas a head ($15 approximately) were to feed to repletion on the following day.

Another charge in the Socialist indictment is that food companies furnishing the things that the poorest people buy for their scanty ration earn the most enormous dividends—an oleomargarine company, whose name is given, has declared an average dividend of 61 1-2 per cent for ten years, a dairy company, also named, has paid an average dividend of 93.6 per cent over a period of six years and declared share bonuses of 200 and of 100 per cent.

More glaring contrasts were made between full page advertisements of "Perpetual Sunshine" on the Riviera for the wealthy and the "Sunlight League" just organized "to bring artificial light and healing to the 82 per cent of the children of the poor rickety at the age of two, to the one child out of every five who dies before his fifth birthday, to the four-fifths of the whole people damaged before they leave school."

We do not endorse all the statistics. We have not the slightest doubt, however, that they are bad enough. We here and now point out a state of mind which makes Christmas a mockery for millions who read such papers and hear such orators as we have quoted and face the conditions we have cited.

What shall we do about it? Meet bitterness with bitterness? Merely expose false assertions? Take our part in a class struggle? Salve our consciences with doles? Carry John Doe a turkey and block his getting a chance to earn a turkey for himself?

The Socialists do not hesitate in giving an answer. "Pious platitudes and good intentions will not bring fraternity," they say. "Those who want it will rally the coming year under the red flag of Socialism."

To us the thing is not as easy as that. We confess we would rather rally under the red flag of Socialism than join those who refuse to study causes, insist on horrible inequalities as inevitable, and prescribe riding down with troops the inarticulate, half-blinded, often foolish masses struggling for opportunity. But Socialism with its distrust of the individual, the terrific burden it throws on government, its tendency to autocracy, its subconscious and conscious class hatred, is a thing we believe should be opposed and overthrown.

There is a way to block it. It is the difficult, untried way of Christianity. It is the way of good will for all men. And also it is the way of hard persistent use of our intellects to get rid of greed and exploitation and organize society to give every man a fair chance.

Experiments made in co-operation, the vast release of intelligence, energy and good will in industries where brotherhood is a fact, the joy of rich men when they once sense the truth of stewardship, the quick response of poor men to the outstretched hand, the help through intelligent legislation which forestalls Socialism and therefore often is fought by Socialists, the practical efficiency and deep peace in the Christianity of Christ where it is given a chance—make us welcome Christmas as a powerful reminder that its ideals can be and must be realized.

Christianity, we can not remind ourselves too often, believes in the worth of every individual. And it is founded on faith in a God who is in this universe working with us and who has available resources of intelligence and good will which we have not begun to use.

THE NAME CHRISTIAN

"THEREFORE also God highly exalted him," says the Epistle to the Philippians, "and gave unto him the name that is above every name."

Because he was humble, and because he went to death for his convictions, Jesus has been exalted. Before him multitudes bow and their tongues confess that he is Lord to the glory of God the Father. Nineteen centuries after Christ a considerable fraction of the population of this globe calls itself Christian.

There is a movement among the young radicals of the universities and in the left wing of one of the liberal churches to drop the name Christian.

The movement is based on the theory that it prevents fellowship with Bahaists, Jews, Mohammedans, Brahmans, Buddhists, etc. Back of the opposition to it also is the feeling that use of the name implies endorsement of the dogmas of the historic Christian Church. We recognize the noble Universalism of these radicals and the value of their work in tearing down the creeds which are based on superstition.

But we can not follow them, because the name Christian is our birthright, because we will not give it into the exclusive keeping of those who have departed from the simplicity which was in Jesus, because Jesus himself not only was free from sectarian, race and national prejudice, but aggressively for love and service of all mankind, and because the name itself in the light of modern knowledge has a unifying power.

We do not say that there are not beautiful truths in other religions profitable for us to study, or that there are not noble characters who put many of us to shame. We have not the slightest hesitancy in admitting that a greater revelation some day may be made, for we believe that God is the Limitless One. But we are convinced that there is a momentum today in the name Christian that other names do not possess, that in spite of corruptions it is descriptive of our ideals, and that by taking and honoring the name we can do our best work for God and man.

* *

ANOTHER MALIGNED BIRD

WE do not find much propaganda put out for the starling. On the contrary, we hear people deploring the fact that in 1890 sixty of these little immigrants were released in Central Park, New York. They have multiplied rapidly and extended their range north, south, east and west.

They adapt themselves to city and country life alike. But they are not popular. "They drive away other birds," say a few of the nature lovers. "They dirty up the tower," says the old sexton of the church. "They eat the grain," says the farmer. What a pest!

We count it high good fortune that our Universalist philosophy inevitably forces us to look for the good in things—not to be blind to evil but not to accept evil as final and complete. For with men and birds and beasts we make amazing discoveries when we start out "to look at the other side," or perchance "do battle for the under dog."

Take these starlings. In November and December, when the dark gray days come, and trees are bare, and most of the birds have followed the crowd to Florida and beyond, the starlings gather on the feeding porch just outside the study windows.

In the gloom of the shortest days of the year, they whistle, they run, they box with one another to keep up their circulation, they attack the suet with right good cheer and then make full speed for the bath just released from solid ice. They are like a tonic to a jaded scribe. They are like a bugle blast to the soldier faltering in the ranks. They sound a call for us to grasp life boldly and believe in it fully, and live it completely. They are an antitoxin for the poisons we absorb from a half effete civilization.

So we observe them more closely and we see they are beautiful. As Schieffelin puts it: "Walkers, not hoppers, yellow bill, metallic purplish or greenish in color, with cream buff spots, wings and tail dark brownish gray edged with cream buff. In winter the bill turns blackish brown. Upper parts heavily spotted with brownish creamish buff, under parts heavily spotted with white. Inhabit northern Asia, Europe and Greenland."

And there is this testimony to their utility which we take from a bulletin of the Department of Agriculture in far off New Zealand:

"The cattle tick," says the bulletin, "is a serious pest. The chief natural enemies of the tick are the birds, and of these the most important is the European starling. On one farm with good nesting facilities for starlings the infestation by cattle ticks is practically negligible."

Says the *Auk:* "With chickadees, grackles, downy woodpeckers, the starlings are listed as enemies of the cornborer." They are "an important factor in reducing the number of cornborers."

So we are strengthened in our optimism. We endorse with confidence the doctrine of the dignity and worth of human beings and of starlings. We take our stand against all total depravity. We may have to hint to men and birds alike not to be quite so rough with one another at times, but essentially we know them all to be a part of that creation upon which a wise God looked with kindly eye and saw that "it was very good."

* *

WHAT GOOD DID I GET OUT OF WAR?

FREDERICK PALMER, the distinguished war correspondent and peace worker, who is conducting a department in the *American Legion Weekly*, five months ago out of his own resources offered ten prizes of from $50 down, open to all members of the Legion, for the best answers to the question, "What good did I get out of my service in the War?"

A minister of the gospel won first prize, the Rev. Ralph Stoddy of W. R. Knapp Post, St. Johnsbury, Vermont. His answer is so full of sound sense, wise philosophy, and the essence of Christianity that we give it in full.

Any great human experience, shaking man out of his self-complacency, putting him up against naked reality, tends to put him where he can say Amen to practically all Mr. Stoddy sets down. A journey to far lands, a remote or dangerous missionary post, a battle with yellow fever in Panama, or with infant mortality in New York, like fighting in France and Flanders, are apt to give a man the conviction that a

lot of things he once believed important are superficial, and that the essentials of life are brave, unselfish manhood, standing by the buddy, going through with the job, and, in spite of differences of race, nation, creed, or caste, that "a man's a man for a' that."

Here is Mr. Stoddy's winning answer:

> As a minister's son in a divinity school I was unconsciously being shaped into the conventional parson's mold.
>
> Waiving exemption, I enlisted. I found I had enrolled in another school, the courses of which I needed.
>
> The result is that though I would not favor *universal* military training, I so value mine that I would almost approve a year in the army as a prerequisite for a theological degree.
>
> I discovered:
>
> That intelligence is not a matter of campus experience nor of university degrees.
>
> That essential gentlemanliness is as apt to be found in the immigrant's son as in the college president's.
>
> That because a man appears to be hard-boiled is no evidence that on occasion he may not be as tender as a mother.
>
> That in motive most profanity is an offense against good taste rather than a sin against Deity.
>
> That many virtuous men have foul mouths; that many vicious men are particular even with infinitives.
>
> That a Jew or a Protestant or a Catholic is not to be valuated by his label, but by the fidelity with which he practises his tenets.
>
> That many a man who claims to have no religion is doing his human best to live "by the faith his lips deny."
>
> That all kind deeds are not done by deacons.

* *

THE WORLD COURT OUR COURT

EDWARD W. BOK has written for *Collier's* the shortest, clearest and strongest argument for American adherence to the World Court which has appeared in print.

Step by step he traces its history, showing how the United States of America suggested it, helped organize its predecessors, worked for changes, put into it the most important of all planks, and then dropped it.

In the beginning the United States wanted something like the Supreme Court of the United States. The other nations wanted something different and organized the Hague Court. It didn't work.

Eight years ago the other nations came over to our standpoint, but the knotty question of how to select the judges blocked them. Elihu Root, a great American, Senator, Secretary of War, Secretary of State, one of our most brilliant men, worked out a way. It was adopted and Mr. Root's World Court was created.

Says Mr. Bok:

> Incidentally, don't think this an allegory, or a parable. It is a recital of actual facts. For thirty-one years the United States worked off and on to get over to the nations of the world its idea of a great Permanent Court.
>
> Finally, when it did, the world said: "A great idea," and forty-eight nations in all joined it. The big nations too: Great Britain, France, Italy, Japan, the Netherlands—all of them.
>
> "Great," Theodore Roosevelt said when he was President.
>
> "Splendid," said William Howard Taft when he was President.
>
> "Fine," said Woodrow Wilson when he was President.
>
> "Wonderful," said Warren G. Harding when he was President.
>
> "Very needful," said Calvin Coolidge.
>
> Five Presidents of the United States endorsed it. Naturally. Why shouldn't they? It was an American idea, and three of them had had a hand in it!
>
> Then, what?
>
> *The United States didn't join the Court. It never has.*

It is not a party question any longer in the United States. Both great parties and most of the Protestant Churches have gone on record for it.

Universalists at Syracuse declared themselves for it unanimously.

A great majority of the American people are for it. We must back up the President of the United States who is leading the fight for it.

* *

THE VOICE OF THE NEGRO

THE almost simultaneous appearance of three books on negro songs bears witness not to the beginning of interest in this subject but to an interest that already exists. Soloists such as Roland Hayes and Paul Robeson have completed the work that the Fisk Jubilee Singers began more than half a century ago. America has discovered that her most important, if not her only important, contribution to the music of the world is the product of unknown negro bards.

In his "Book of American Negro Spirituals" James Weldon Johnson has brought together sixty-one songs. In them is recorded the negro's discovery of Christianity, as he understands it. To a native feeling for rhythm and a native sense of harmony the Bible added a strangely appropriate subject matter. The negroes made the Bible their own, singing its stories as if they were the sagas of their own race. The spirituals, scions of this strange marriage, are the musical glory of America.

But the spirituals have never exhausted the negro's capacity for song. He sings at work and at play quite as much as in church. His songs are a fascinating subject for research, as Dorothy Scarborough reveals in "On the Trail of Negro Folk Songs." They also present an extensive body of source material for the study of negro character, and it is by this avenue that Messrs. Odum and Johnson have approached them in their book, "The Negro and His Songs." Both books help us to understand the negro and to appreciate his songs, but not until we have played or sung the spirituals James Weldon Johnson has collected do we begin to know the souls of black folk.

To these three books, reviews of which will shortly appear in the *Leader*, R. Emmet Kennedy, author of "Black Cameos," proposes to add a book entitled "Mellows," and Odum and Johnson have promised a second volume on work songs. Discovering a gold mine in one's backyard would be trivial compared to this discovery of negro music, and yet, important as is this find, even more important is its prophecy of fresh understanding of the negro.

G. H.

The Outlook for Peace*

Vincent E. Tomlinson

NO one who experienced Armistice Day, November 11, 1918, can ever forget it. Whether at the front or in the remotest hamlet of our country the news that the cannons were stilled and the end of the war in sight brought joy, yes, spontaneous, almost frantic, joy. It was one of the most thrilling experiences, if not indeed the greatest, which our generation has known. The streets were soon filled with marching men and women, the church bells rang, all hearts joined in jubilation.

And there was reason enough for it. When we thought of the long years of the bitter war, the anxious waiting for news from loved ones in France and Flanders, the blood and slime of the trenches, the wounds and groans of the hospitals, the daily barbarities on land and sea, we felt the burden and strain would make us all crazy; and to have an end of the nightmare and tears, to see the dawn of peace again, was transporting.

The return of this day then speaks to us not of war, but of peace and what it cost, not of preparedness for fresh hostilities, but of the preparedness we should be taking to preserve what we have and to ensure future good-will among the nations. If we think we need a day to emphasize preparedness for war, and we have those among us who honestly think so, let it be some other day than this. This is the day which should be dedicated to peace, which should revive our happy memories of the passing of the horrors of war and the glad return of sanity among the nations.

In the seven years that have gone since that first Armistice Day there have been times when we thought that peace was as far away as ever. Though the cannons were not booming and the boys with their shattered ranks had returned, there was still throughout the world the hatred and suspicion that threatened with the falling of a spark to burst into flames. The war over, we felt that at any minute another war might begin. This was to mock us with talk of peace, to give us the shadow and not the substance of the thing for which we longed.

But, thank God, Armistice Day in this year of grace 1925, finds us with something more solid to rest upon than mere hopes and promises. Out of their sufferings, their cruel sorrows, the peoples of the world are getting together and honestly saying, "We must find some better way to settle our differences than the resort to shot and shell, to poison gas and the starvation of children." Such fiendish methods, they are agreeing, loose a flood of evils more menacing than the ones they would correct. In every civilized land there has grown slowly but surely since the Great War the conviction that, whatever we may think of it, ours will be reckoned among the "Dark Ages" if we do not give up the barbarous practises, the wholesale death and desolation, that characterize modern warfare. On every hand we are agreeing that we must finish it or it will finish us. Too long the world has lain in the shadow and the hopes of the human race been thwarted. Too true has it been, as Tennyson declared,

> "We are the ancients
> And in the morning of the times."

The human race must get on the march to better things not with the impedimenta of war, but with the implements of peace. "Upward," "Forward," must be our mottoes, and behind must be left everything that hampers and defeats the best hopes of man.

The world's statesmen are feeling this and at Locarno the other day they showed it. After all their years of scoring for position, which got them nowhere, they met each other frankly and agreed it was a losing game they were playing. "We are tired of this foolishness," was what they really said, though clothing it in diplomatic language, and for the first time since 1914 the air began to clear and the chance for a real peace seemed within reach. When Europe found herself, and her Great Powers agreed that if they continued "to bite and devour one another they would destroy one another," they did more than disarmament could accomplish, more than treaties could bring to pass. For, after all, any real assurance of peace must begin in the heart. It does not do any good to "bury the hatchet" if we leave the handle conveniently sticking out. Statesmen must see the folly of war, must believe with all their hearts it is no way to settle anything. Dueling continued until men saw how senseless it was. Gambling goes on until men are weary of such a waste of time and money. Licentiousness may be restrained but will not be cured by legislative enactments. Men and women must think of it as unworthy of them and dishonoring to their Maker. Then with something better in their hearts they loathe their shameful past. So it is with war, if we glorify it, if we think it the only way to settle differences between nations, it will persist. With the horrors and inhumanity of the Great War burned into our souls, with all countries taking part in it suffering, with the apparent futility of it, despite all the sacrifices of noble men, the statesmen seem to be convinced that they must not put their trust in such destructive measures any longer. They must find other ways to protect themselves and ensure peace. It is in fair and honorable dealing that their security lies, and so on the heels of Locarno, when Greece and Bulgaria began their warlike flourishes, almost over night they were told, again in diplomatic language, "to quit their foolishness," and they did. Something almost unheard of. If the world, after the most deadly and disastrous exhibition of war it has ever experienced, is convinced that that is a costly and ineffective way to settle differences, more has been accomplished for peace than all the Hague Conferences and all the peace resolutions ever passed. To most people such conferences and resolutions were merely academic. In the school of hard experience, of bitter suffering, what to them had been merely theories have become luminous facts.

In answer to the question then, "What is the

*A radio address at Worcester, Mass., on Armistice Day.

outlook for peace to-day?" this I would point to as a great, outstanding sign of the times: The almost universal disgust with war and the deep-seated conviction that, brave as were the men who took part in it, and precious as was the blood that was shed, it entailed more woes than it cured and on the whole showed that, whatever it may have been in the past, for our day it is ineffective. Mars is a discredited, a down and out god.

And the other hopeful evidence that Peace is coming to her own is the almost unanimous agreement of religious leaders throughout the world in her behalf. From the standpoint of economic well-being the statesmen are striving to outlaw war. With the moral and spiritual fate of the people on their hearts the leaders of religion are reiterating the truth that "they that take the sword shall perish with the sword," that violence is the method of beasts and not of men. This was the brave contention of the Pope of Rome during the dark years of the war, as it is of the present Pontiff. This was the decision of the great Ecumenical Council, largely of Protestants, at Stockholm last summer. This was Harry Fosdick's ringing word before the League of Nations in Geneva. All who truly love God and love their fellow men are apostles of peace.

Whatever our religion, it teaches us to be just and compassionate, and if we are true to it, in the spirit of Armistice Day, we are seeking our brother's happiness, not his harm. Deep in our hearts we are praying and working for "peace on earth and good-will to men."

Cruising Close By

VI Some Sundays at the Sedges

Johannes

MY readers are familiar with the kind of life we have been living for the last few years—a job at one end of the route, a home at the other end, and long distance commuting every week between. The "other end" away from the job goes out of business, however, about six months of the year. Then the Madame comes up to Boston to our little home there or makes delightful visits to relatives, where I join her for the week ends.

In one chapter on "The Sedges" I have described with some detail one of our favorite places. It is situated in the borough of Rumson, the county of Monmouth and the state of New Jersey, at the junction of the Shrewsbury and Navesink Rivers just before they enter Sandy Hook Bay. It is separated from the great ocean itself only by the width of one of the rivers plus the width of a strip of beach so narrow that in the memory of people now living the sea has broken through.

Traveling between Boston and the Sedges one has the usual luxurious five-hour trains or the one-night boats between Boston and New York City, and an additional journey of twenty-six miles down New York Bay to Atlantic Highlands, and five or six miles in a train first along Sandy Hook Bay and then on the narrow isthmus of Sandy Hook itself along the ocean. It takes one and one-half hours to travel this way between New York and Seabright, and it takes five minutes by motor to cross the bridge over the Shrewsbury River to Rumson, and pass swiftly over the Rumson Road and Navesink Avenue to a half hidden and partly wooded isthmus we call one of our homes. Here stand the three summer houses of our kinsfolk, and the one dear to the Madame from childhood associations and for which only once in a while she remembers she has some kind of legal responsibility.

Ownership of such things to both of us means mainly possession by divine right of appreciation. Boundary lines in the presence of the limitless ocean have a tendency to sink themselves. Certain free-booters and highwaymen called tax gatherers come once or twice a year to pull us back into the realm of the practical, but they are a decent lot here in New Jersey—economic dentists who use novacaine, oduntunder, laughing gas, or what not, so that our pain is dulled and we go on "seeing visions and dreaming dreams."

Next to the joy and freedom of not owning places that have to be looked after when one is far away, is the joy of having relatives who sweat and toil for you.

That is our situation in relation to the Sedges, and so the place is associated in our minds almost exclusively with rest, freedom from care, complete change, walks in woods and thickets, canoe trips up little creeks where one sees the land from new standpoints and sails on wide waters with far views.

This whole region is especially interesting to me because my Dutch ancestors on my father's side settled here back in the seventeenth century when they came from Holland, and our branch of the family stayed here until after the Revolution.

Their names are in the old church records and on tombs in the old churchyards of Monmouth County. Side by side they lived with ancestors of my wife "far away and long ago."

Born in the hill country as I was, it has been only during the past summer that I have had much to do with sailboats. One of my brothers-in-law has been giving me lessons in managing the "sneak-box"—a ducking boat not easily upset and therefore exactly right for a beginner. My education in sailing has not advanced far, but far enough to teach me that "a sheet" is not a sheet, that such impalpable stuff as air can be spilled, that winds can come from both sides of a stream at about one and the same time, and that with wind and tide against one in a narrow passage the beginner had better stop sailing and pole home. It has advanced far enough also to make me feel the thrill of conquest when one makes a strategic point against a head wind, the deep reward of the free wind carrying one home when one has won his way tack by tack to the destination, the spaciousness of

it all, the tingle of wind in face, the slapping waves, the glad sunshine, and the sense of freedom.

My education has gone far enough also to convince me that the race is losing something of lasting value by too exclusive devotion to motors.

So far as the past summer is concerned, the Sundays at the Sedges seem to have made the deepest impression.

One Sunday afternoon we explored creeks past which we had motored since I first knew the place, but up which I never had gone and up which my wife had not gone since she was a girl.

The creeks, of course, are salt water passages between sedge islands. So hidden are the entrances and the exits, if we may call them that, that one has to take careful directions and follow them literally if one wants to make a particular passage.

From the shore such creeks do not appear to be much of anything, if one sees them at all. On the water, they seem to be a part of the vast domain of the ocean, cleansed and purified twice each day by the tides, filled with a fascinating life both plant and animal, and belonging neither to ocean nor shore exclusively, but to both. The canoe soon is half hidden in the tall sedge. There are great estates close by, but one hardly realizes it. One has got away from such things. One drifts along with just exercise enough involved to keep the blood circulating and just rest enough to fit one for busy hours in town on the morrow. The chewink talks to us from a thicket on the shore and answers every call we give as long as we are within earshot. What a friendly bird he is. We come upon the nest of the marsh wren fastened to the sedge, swaying up and down, but there is nothing in it. So with sharp knife and great patience we cut it loose to mail to the "nature section" in Washington and perhaps to be the basis of a talk to school children.

We see the various herons here and there rising as we approach, settling down again in places where they know man seldom or never goes. We watch the osprey, so common here that we never go out but what we see one or more of these powerful and beautiful birds. But we are puzzled by a large, low flying bird, poking along the creeks and over the island, decidedly not a buzzard, not at all like the osprey, and certainly no gull, no crow, no heron. At last we have it, when the Madame gets her glasses squarely on him—a specimen of the interesting golden brown marsh hawk, which we have not seen about the place for some years.

We see only a few of the things. If we could go down into the roots of the sedge and follow the fiddler crabs as they scuttle away before us, if we could journey along with the little fishes making the water all silver before us, if we could sail with the crab or even stand and observe in any one spot with informed brains and trained senses, what a wealth of things we might report!

We do see the outlines, we sense something of the wealth of life about us, and it rests, invigorates and delights.

A much more strenuous Sunday afternoon was the time we went out in a gale for a canoe trip up through the Salt Water Pond to the dam at the Fresh Water Pond. Again the weather-wise, water-wise brother told us how to crawl along the bank, dash to the other bank where the creek turned, and work our way up at last to the dam. Here we held fast until ready to go home, and then about all we had to do was to let go and to steer.

It is not the custom to rise early at the Sedges on Sunday morning. Breakfast, which on week days is at 7.30, so as to catch the 8 a. m. fast train, is put at 9 o'clock. This is partly to let the family sleep and partly to let the maids go off in the motor car to Seabright to attend 7 o'clock mass. They don't return until 8 and need an hour in which to change their clothes and get things ready. For a long time, however, the cook, when I am around, has been in the habit of leaving coffee bubbling on the gas stove for me. About the time she drives out the gate with the others I am pouring two fragrant cups of coffee and carrying them upstairs, where the Madame and I have breakfast cosily together. This enables me to go to 8 o'clock service at the little Episcopal church—St. George's-on-the-River—on the Rumson side of the river near Seabright, and, what is also a consideration, gives me a delightful after breakfast tramp in the fresh morning air. I am a little reluctant to confess it, but it may be that one factor in the matter is that it also excuses me from driving off in state to the 10.30 service, where there is a crowd of people, and a more elaborate service. A Sunday morning last July, when I went out on the lawn the air was sultry, the sky was overcast and I heard thunder. Hurrying back I changed my straw hat for a cap and grabbed my raincoat. Before I had gone a hundred yards on my way to church it began to sprinkle and very soon to pour.

I had the joy of a tramp in the rain, a half hour service of devotion in the early morning, a walk on the beach with the great heaving expanse of the ocean before me and the surf breaking at my feet, and finally a walk back with the storm pelting me in the face.

My route to church was a foot-path with no highway near. Leaving the lawn of the Sedges, it leads over a wild sand lot, partly covered by salt meadow and thickets of groundsell and sweet bay. Here the seaside sparrow always flies in the same place. Here often, as this morning, the song sparrow tunes up as I go by. Passing through a gate at the end of the sand lot the scene changes suddenly. One leaves the beautiful, wild Navesink, the hundred acres or more of sedge islands, the untrimmed, uncultivated waste land strewn with driftwood, for the calm, level Shrewsbury River, the beautiful places bordering it, the lawns carefully tended, the trees, vines and flowers which wealth plus taste can create almost anywhere. The path here finally rises to the top of the bluff overlooking the river, the narrow beach and the ocean. On this rainy Sunday there was nothing visible out at sea. The weather was too thick. Only the fishhawks soared above the weirs watching their chance to dive, strike and rise with their breakfast.

The little church is called the most beautiful in the diocese of northern New Jersey. It is situated on the Rumson side of the river, just across from Seabright village and so close to the beach that one

frequently gets the sound of the surf through the greater part of the service. Parish hall, rectory, the Gothic church, the wide-spreading lawn, are built, placed, beautified, with the exquisite taste Episcopalians generally display. The rector, the Rev. G. Dutton Dale, is a faithful minister and a good man. He stays on year after year, keeping the confidence of the fisher folk, the tradespeople and the summer residents alike—something of an achievement.

Not at all an inadequate preacher himself, he brings in, especially in the summer season, prominent preachers of the church. And one almost never hears a note of intolerance or bigotry sounded in St. George's-on-the-River.

As I emerged on the highway, near the church, I saw the flashlight in the semi-darkness of the storm, at the junction of the Beach Drive and the Rumson Road. On both sides of the river nearly everybody seemed asleep—only the milk-men, the baker, the truck loaded high with freezers of ice cream, the Catholics coming from early mass, were about. A slight figure came running out of the storm and darted into the rectory—the Catholic maid hurrying back to prepare an Episcopal repast. There were only six of us in the church besides the rector—three men and three women. Symbolically I took the communion. Actually I did not intrude, although the rector has told me repeatedly that it would not be considered an intrusion. But the service was most impressive and beautiful. There was no music except the clear, lovely note of the song sparrow singing outside in the storm.

One is jubilant after such an experience. One pushes almost gaily homeward through the rain. Is it because duty is done and over with? Hardly, I think. Is it the joy of facing the elements? Is it the physical well being of muscles exercised, organs working, blood circulating? Is it that one has made contact with spiritual reality? Who knows for sure? It is true, however, that one is more certain after such an experience. Life ceases to be divided. Unrest vanishes. Work is more worth while. People have more good in them. Death is robbed of fear.

There was a beautiful Sunday of the early autumn that I remember especially. The sun came up out of the sea a ball of fire—but now far more to the south of course than when we watched him rise in July. And across the same sea came a cool bracing breeze. The sun had punch enough to make it fairly hot where the breeze did not strike. Again I took "the walk along the bluff," but this time it was entirely different. The sedge was turning yellow but had not reached the deeper golden brownish yellow of the late fall. Some of the birds had gone, and some of those that stayed were feeding and circling about in flocks. There were grackles, blackbirds of various kinds, starlings, flickers, goldfinches, some of the sparrows, coveys of quail and of course the fishcrows and the fishhawks. All were out on this bright morning. All were busy. Of the birds that make little shivers of delight go up and down the Madame's spine there was slight evidence—just the sharp chuck and a fleeting glimpse of the thrasher, and the soft sweet notes of the cardinal singing under his breath.

Three of the great blue herons were wading and fishing along the edge of the island where successive generations of dogs of the family lie buried. Green herons and marsh hens flew from a tree by the path with raucous cries. A single white heron flew up, whether one of the snowy aigrets which often visit the place, or the young of the blue, I could not tell.

I had taken some bread from our early breakfast in my pocket, but had felt moved to say to the Madame: "I simply can not feed all the birds in the world and I'm not going to worry about it any more." Unconsciously I found that I had been thinking about the birds who come to our feeding tray in Boston, and to the window ledge in Washington, and to the food-boxes at Cobleskill and at the little hill farm. How could I make all the rounds? What would they do when I was gone? It was all a part of the false sense of responsibility some of us carry.

On the sand lot the groundsell now was in bloom. Along the bluff there were quantities of honeysuckle and the honey bees were busy in it. Some of it had twined itself about the trunks of old cedars and was blooming in solid masses up to the lower branches, making the trees veritable old graybeards with blooming brides.

When I reached the path on the top of the bluff, I saw a four-master under full sail headed south, running fast in the fresh breeze.

Almost anything in nature in the early morning is good preparation for worship, but these things I hold of especial value although I do not remember seeing them laid down in our manuals of devotion: A bird singing low just for you, masses of blossoms with the dew on them, wide-spreading lawns shaded by all manner of noble trees, the path of the rising sun in the sea, a ship under full sail.

When I reached the little church this September morning I thought I had never seen it so beautiful. Part of the Japanese ivy toward the river and the sea had turned red, the darkest, deepest, richest red imaginable, and that on the north and west still showed the fresh green of early summer.

There is little to say about the service on this Sunday except that it was satisfying. There were thirteen worshipers as I entered and I made the fourteenth. At 11 o'clock there would be 200. Approximately one hundred and eighty-six, therefore, of these worshipers never would see the chancel window with the sun full on it—a glorious golden vision worth going to church for if for nothing else. The side windows were partly open, so instead of blue and green saints we had bits of blue sky, and as we rose to listen to "the holy gospel for the day" bits of blue sea, and whenever we lifted up our eyes waving branches of green trees or vines.

That same holy gospel was providentially fitted for me—just the few verses that tell about the folly of worry, the birds of the air and the Heavenly Father that feedeth them, the lilies of the field which toil not nor spin nor carry vanity cases around, and yet are arrayed in beauty far surpassing Solomon or his wives or even the 11 o'clock congregation.

There isn't much more to tell about the service—no choir, no sermon, no display in pulpit or pew, but somewhere along in it the two great commandments

of the Master, some noble and inspiring prayers, and a strengthening and uplifting atmosphere.

"It all was because you were in the mood," said some one to whom I was relating the experience. Undoubtedly. The mood has everything to do with worship. I was prepared and I was blessed.

The Madame is rather a careful observer and a good reasoner. She put this going to early church to me with disconcerting frankness.

"Is it because you want to get it over and done with early in the day?" she asked, and I said, "I don't know."

"Is it so you can be free to go out in the canoe and poke around in the little creeks all the forenoon?" she went on relentlessly.

"Is it because you have only your old clothes here and don't want to be seen among the nicely dressed people at 11 o'clock?" she continued.

"Or," pursuing her advantage, "is it that you want an excuse to get up early, or to have breakfast before the family, or to have a walk by yourself?"

"I don't know," I repeated emphatically, "I don't care to know. But it suits me down to the ground."

And she laughed and said, "The way you tell it, it ought to suit anybody."

Revealing William Ellery Channing

TWO volumes of Channing have occupied an honorable place upon the shelves of the ministers of various churches for many years, One, "Channing's Works," contains 1060 pages; the other, "Channing's Life, Centenary Memorial Edition," by Wm. Henry Channing, is a book of 719 pages. Few read these heavy volumes. Now the soul or essence of Channing, in a book of 250 pages, "The Liberal Gospel as Set Forth in the Writings of William Ellery Channing," by Dr. Charles H. Lyttle, professor of Church History in Meadville Theological School, has been published by the Beacon Press to be sold at $2.00.

What Pierce and Saunderson have done for the Bible and what Pierce has done for Epictetus, Lyttle has done for Channing.

The passages, which are from half a page to two pages in length, are brought together under headings like "The Moral Dignity of Human Nature," "Man's Sonship to God," "The Religious Life," "The Character and Work of Jesus and the Apostles," "The Traits of Noble Character," "The Free and Universal Church," "The Brotherhood of Man in Doctrine and Practise," "The Faith of Progress," and a dozen or more others. Here is a good example taken from the chapter on "The Moral Dignity of Human Nature," and entitled "The Evidence of the Godlike in Human Nature:"

I have talked of the godlike capacities of human nature, and have spoken of man as a divinity; and where, it will be asked, are the warrants of this high estimate of our race? I may be told that I dream, and that I have peopled the world with the creatures of my lonely imagination. What! Is it only in dreams that beauty and loveliness have beamed on me from the human countenance, that I have heard tones of kindness which have thrilled through my heart, that I have found sympathy in suffering, and a sacred joy in friendship? Are all the great and good men of past ages only dreams? Are such names as Moses, Socrates, Paul, Alfred, Milton, only the fictions of my disturbed slumbers? Are the great deeds of history, the discoveries of philosophy, the creations of genius, only visions? Oh, no. I do not dream when I speak of the divine capacities of human nature. It is a real page in which I read of patriots and martyrs, of Fenelon and Howard, of Hampden and Washington. And tell me not that these were prodigies, miracles, immeasurably separated from their race; for the very reverence which has treasured up and hallowed their memories, the very sentiments of admiration and love with which their names are now heard, show that the principles of their greatness are diffused through all your breasts. The germs of sublime virtue are scattered liberally on earth. How often have I seen in the obscurity of domestic life a strength of love, of endurance, of pious trust, of virtuous resolution, which in a public sphere would have attracted public homage! I can not but pity the man who recognizes nothing godlike in his own nature.

The volume impresses us anew with the beauty of Channing's style and the breadth and nobility and enduring value of his thought. Liberal Christians, especially those of his own household of faith, are accused of being aristocratic. For them and for all the rest of us there is the section entitled, "The Only Social Distinctions Should Be Those Based on Moral and Intellectual Excellence." The section on "The Despair of Our Race Even When the Times are Restless Is Unchristian" might have been written expressly for the year 1925.

In the whole field of religious literature it is not easy to find a more eloquent tribute to the heroes and saints of humanity—both famous and obscure—than this:

The Long Record of Humanity's Heroes and Saints

Blessed be God, in the history of every age and nation, amidst the ravages of ambition and the mean aims of selfishness there have broken forth nobler sentiments, and the evidences of a heavenly virtue. Every age has been illustrated by men who bore themselves like men, and vindicated the cause of human nature, men who, in circumstances of great trial, have adhered to moral and religious principle, to the cause of persecuted truth, to the interests of humanity, to the hope of immortality; who have trodden under foot the fairest gifts of fortune and the world in the pursuit of duty. It has often pleased God to gather round these men the clouds of adversity, that their virtues might shine with a sublimer splendor. This is the greatest value of history, that it introduces us to persons of this illustrious order; and its noblest use is by their examples to nourish us in a conviction that elevated purity of motive and conduct is not a dream of fancy, but that it is placed within our reach, and is the very end of being.

I have spoken of history as refuting the low conceptions which men form of their nature; but, without looking back to former ages, may not every individual, amidst the corruptions of present society, discover in his own sphere some delightful examples and illustrations of human goodness? Does he not discern some whose names are never to be inscribed on the rolls of earthly fame, and who can boast no distinction of intelligence or station, but whose sincere devotedness to God, whose gratitude in adversity, whose patience under injury, whose cheerful discharge of humble duties, whose unwearied zeal in doing good, afford a delightful proof of the connection between the human and angelic nature? Let none, then, say that the corruptions of

society forbid us to believe that our nature is susceptible of high advancement. The road to perfection is not unexplored. We have forerunners in this path. We see the traces of many steps directed to immortality. Men of like passions with ourselves have subdued temptation. The good and great were not miracles in the moral world. We possess the same power, the same motives, the same heavenly guide, and the same promise of Divine assistance. . . .

He who accustoms himself to reflect on Jesus Christ, on his apostles, on martyrs, on the best of men, on the loveliest and sublimest forms of humanity, who regards these high beings as his forerunners in the path of glory, and whose chief prayer is that he may walk in their steps—this man has learned the true secret of greatness. Though on earth, he has taken his place in a higher world.

Channing told us that we must not denounce our religious opponents in a passage so pertinent to the fundamentalist-modernist controversy that we put it on the cover of the *Leader*. But this does not mean that he spoke or counseled others to speak timidly or ambiguously. He paid this tribute to the hardy souls who fight the battles of truth:

The Passionate Vehemence of the Reformer is Often Justified

We must not mistake Christian benevolence, as if it had but one voice, that of soft entreaty. It can speak in piercing and awful tones. There is constantly going on in our world a conflict between good and evil. The cause of human nature has always to wrestle with foes. All improvement is a victory won by struggles. It is especially true of those great periods which have been distinguished by revolutions in government and religion, and from which we date the most rapid movements of the human mind, that they have been signalized by conflict. Thus Christianity convulsed the world and grew up amidst storms; and the Reformation of Luther was a signal to universal war; and liberty in both worlds has encountered opposition over which she has triumphed only through her own immortal energies. At such periods, men, gifted with great power of thought and loftiness of sentiment, are especially summoned to the conflict with evil. They hear, as it were, in their own magnanimity and generous aspirations, the voice of a divinity; and thus commissioned, and burning with a passionate devotion to truth and freedom, they must and will speak with an indignant energy, and they ought not to be measured by the standard of ordinary minds in ordinary times. Men of natural softness and timidity, of a sincere but effeminate virtue, will be apt to look on these bolder, hardier spirits, as violent, perturbed, and uncharitable; and the charge will not be wholly groundless. But that deep feeling of evils, which is necessary to effectual conflict with them, and which marks God's most powerful messengers to mankind, can not breathe itself in soft and tender accents. The deeply moved soul will speak strongly, and ought to speak so as to move and shake nations.

The chapter on "The Brotherhood of Man" is one of the best—the spirit of humanity growing and spreading in the world, the kindling of a man's best powers by inspiring contacts with his fellow men, Christianity in its purest form as contrasted with exclusiveness, our membership in the human family and partnership in its fortunes, all are set forth in kindling and inspiring paragraphs. Underneath all is that persistent faith in man's divine nature which made Channing say, "Treat men as men and they will not prove wild beasts."

The book may well take its place on our tables with our choice books of devotion.

A minute a day even with Channing with the aid of this book might prove both a sedative and a tonic to a harassed generation of ministers.

The author contributes an illuminating Interpretation of Channing, there is a page of dates and a good index.

Altogether it is one of the best things thus far done to perpetuate the influence of the great Unitarian Christian who so ennobled the name Christian, and therefore one of the best things done for the liberal movement in religion.

Interesting Letters from Japan

WE bring together here extracts from the communications of three different missionaries in Japan.

H. M. Cary writes to the Editor and to the General Secretary in the same breezy, optimistic, courageous and far-sighted spirit which has made all of his communications to the Board of Foreign Missions such a delight to all friends of our work in the East. And he has enlarged the number of our friends.

The Cary Letters

We are all well and happy—and busy. Nagano is stumping the theaters and broadcasting, Mizumukai is preaching to hundreds in the crowded streets of Osaka, Mr. Ito is getting record congregations at Dojin evening church, we think we are on the track of a minister, old friends are coming back or at least have made a move to do so, new friends are coming with us, *and*—new ideas are sprouting like mushrooms. Our wild Irishman's idea is this—to buy a Ford (if the Five Year Program supplies the necessary) *and* a radio *and* a victrola *and* tour the rural communities of Japan where the bulk of the people live and where there are *very* few churches, and gather a crowd, giving free concerts, distributing literature, and preaching. This is a violation of my resolution to say nothing about mere projects but to stick to things done or doing, but I have said this much to give you an idea of what a grand time I have between jobs, thinking up what we may do when the Five Year Program goes through. I would like to distribute tracts on religion, of course, but also on the care of babies, on preventing the spread of tuberculosis, care of lepers, etc.

* *

At a special service in Dojin Evening Church they had a standing room only crowd.

Sunday night I am going to try to preach in Japanese. I wish you could hear it. The sermon will be only partly mine, for I can't really compose in Japanese, the limit of my ambition yet is to read it with as little foreign accent as possible. On the 22d I am to speak in English to the English Union Church in Yokohama, my second invitation.

* *

The contract for new building in Tokyo was signed Oct. 24, Saturday, with the Convention still going. The price finally agreed upon was 6100 yen, less than $2,600. We get for this a one-floor building with a main room 36 x 30, class rooms off it which can be made part of it making a possible room of 30 x 48. There is a store room and an office and janitor's apartment also. The ceiling is 12 feet high. It will be very decent and comfortable while we wait for the church. When we get the church we can make this building look like part of the larger building and it will serve then for kindergarten only. We could have got a lower price—had a lower bid, in fact, but the trustees did not

think the builder reliable—thought he would half finish it and then ask for more money. The one we chose guarantees to erect it for 6100 yen and deliver it ready for use Dec. 15.

* *

Yesterday, Oct. 25, 1925, was a great day with us. We closed the church at Iidamachi and all went—all who go there and many older members who have not attended for a long time—to Dojin House church, where we held a memorial service for Miss Osborn. There was a sort of altar set up and banked with flowers which held a large picture of Miss Osborn. The room was full of her friends and several spoke. The most affecting speech was that made by Matsu San—Mrs. Yoshioka. Many times she had to stop lest her voice betray her and once she turned aside for a moment. All over the room people were furtively wiping their eyes. O Matsu San spoke very quietly and there was no other sound in the room, but it was a most eloquent tribute to the affection in which Miss Osborn's old friends held her. Mrs. Cate and Paul were there, of course, and Mr. Satoah, who married Tome Imai—Miss Osborn's interpreter and the originator of the idea of the Blackmer Home—was chairman of the committee which arranged the service. The girls of the Blackmer Home sang very sweetly. The whole atmosphere of the place lifted us all up. Afterwards, many of her old friends, not satisfied with the tribute paid her, held another meeting in the afternoon. They are planning some memorial for her. It would be a great comfort to know that Miss Osborn knew something of the fruitage of her life of service.

Alice G. Rowe, who had been in Japan since 1922, succeeded Miss M. Agnes Hathaway at the head of the Blackmer Home in 1925. She tells in detail of the memorial services for Miss Catherine Osborn, former head of the Home:

Mourning in Japan

Our only news of the loss of Miss Catherine Osborn, dearly loved and deeply revered friend of countless Japanese, founder of Blackmer Home, came to us in a brief note from her niece, Miss Grace Osborn, and we were all profoundly grieved.

In the evening of the receipt of the letter, the Blackmer Home household, with only Mrs. Yoshioka (Matsu) from outside, made their evening devotions into a memorial service for the beloved mother of the Home.

Mrs. Rowe led the service with a short talk based on Rev. 14 : 13: "Their works do follow them," and "Lives of great men all remind us we can make our lives sublime."

Then, informally, Matsu and one after another of the older girls spoke who had known Miss Osborn's tender care in the Home, and those who had known her either as a teacher in the university or as a friend of the Home after her leaving here as its head. By the end of the service all were so overcome with grief that it was felt to be impossible to sing another hymn, and we closed with a fervent prayer led by Matsu.

On Sunday morning, Oct. 25, the regular church service at the Iidamachi church barrack was omitted to give place to a memorial service held in Dojin House, and nearly a hundred and fifty friends and former pupils gathered to pay reverence to the memory of their beloved Osborn *Sensei* (teacher).

According to a beautiful custom, an enlarged photograph of Miss Osborn, presented by Mrs. Uda, a former Home girl, was placed on the platform on a stand draped in white linen, surrounded by most beautiful floral offerings. In the place of honor was the white carnation, the symbol of the departed Mother, the offering of Blackmer Home.

The services were simple but deeply impressive. After appropriate organ music, hymns, Bible selections and prayer by the Rev. Sempo Ito, Mr. Kiyoshi Sato, who was the husband of Miss Osborn's first Japanese teacher, helper and firm friend, Tame Imai Sato, made the principal address of the occasion, followed by Mrs. Rowe speaking for Blackmer Home, Mr. Cary for the Mission, Mrs. Yoshioka for the former Home girls, and Mr. Uda, Mr. Kanai, Mr. Ike, Mrs. Uda, Mrs. Hara, and Mr. Hemme as former pupils and friends.

Telegrams and letters from Mr. Kawabata and other friends unable to be present were read, and all of these speakers and these messages expressed in only too feeble a manner the deep sense not only of personal loss but the great bereavement of the Christian work and workers in this country and the tenderest sympathy extended to all those relatives and friends in the homeland to whom she was as dear as to us on this side the sea.

After the close of this service a number of former Blackmer Home girls remained to eat lunch together in the Home, talk of Miss Osborn and sing together old familiar hymns lovingly associated with the days of her tender care, and exchange reminiscences of the times when she was "Mama" to them. Those days are gone, but the Deep River which she has crossed a little way ahead of us is no more able than was the wide Pacific to separate our hearts or wash away the deep devotion and fond love that all who knew her bore for Osborn *Sensei*.

The Rev. Clifford R. Stetson and wife went out to Japan in the fall of 1922. Mr. Stetson has thrown himself whole-heartedly into the work and has greatly endeared himself to the people of Shizuoka. In the following letter he summarizes the impressions and experiences of three years in the Far East:

Three Years of Us

We are just beginning our fourth year in Japan. And for three-year-olds we are thriving. Perhaps first of all you would like a chart of our progress, made out according to Holt. One chart will do for us both, for we have kept remarkably close together for people that are not really twins.

The first year we spent wandering around with our mouths open, taking in whatever impressions came to us. We swallowed some Japanese—language, not people, of course—in small doses. We began the process of adjustment to our new surroundings; made a few friends, who looked after us well; enjoyed life generally, but were not able to do very much to pay for our keep.

The second year we spent mostly wondering what was going to happen next. Literally that. The big earthquake came in September, and before we had shaken ourselves free from the effects of that, another in January. In March Jean came, and the Exclusion Act was passed soon after. Not that the baby was a calamity, but she has kept us wondering what next most of the time, at that. On top of all this, or because of it, perhaps, the language diet didn't agree with us, and we lost weight. So we sent for our trained dietitian sister, and she came to help us start the third year right.

This last year we have spent blundering along, trying to use what we have learned in the service of the needs that exist. Still backward about talking, but we have had to use our small vocabulary continually. Appetite is improving, and almost every day shows some gain. General health and happiness couldn't be better. In fact, most of the time we've been feeling rather important and glowing like the rising sun because we're doing a bit more to help along the cause.

Altogether, we are lusty three-year-olds, and our progress seems to have followed quite the normal process. First, receiving impressions. Then, trying to understand them. And finally, trying them out on the dog. We hope the process will go on, and for this next year at least, we are hopeful. Both we and the dog seem to be in the proper state of mind.

At no time since our arrival in Japan have the prospects for the future of our work looked as hopeful as they do right now. The foreign workers are all frightfully new, it is true. But at least we are all looking forward to long years of service here, and there are no sad farewells looming in the immediate future. We never stop missing Miss Hathaway and the rest, but still we feel they are working along with us, for each one left something to the work which we are striving to preserve. We are all enthusiastic over our newest child, Miss Bowen. We knew she would be capable and consecrated, but it is a joy to find her also

very congenial and "comfortable." We are all very fortunate. And as for that, we are only just beginning to realize *how* fortunate we are in having the Cary family here, with their broad conception of the work they are called to do, and their pockets full of ideas for doing it. We have always been thankful for Mrs. Rowe and Bernice Kent, but both of them were with us for a time this summer, and we came to know them better than ever, and so to appreciate them more.

You know already of the addition to our Mission family of Mr. Mizumukai of Osaka. We do not pay him a salary, for he wants to build up an independent church, but we help on rent and furnishings for the building. He teaches to support himself and family, and on the side holds Sunday services, Sunday school, Saturday Bible school, evening meetings often, and gets around to make friends with a growing group of people. Osaka is a great city, not over-supplied with Christian churches, so the field is good.

He is assisted on Saturdays by Mr. Cho, our theological student at Doshisha University, who besides his studies takes this trip to Osaka each week, and then hurries back for a Sunday school class at Kyoto Sunday mornings. We wish you might know both these friends. They are valuable assets to our work.

In Nagoya Mr. Nagano has been putting in renewed effort toward making our church a center for liberal Christian activities. The reports are distinctly encouraging. The house which he has occupied this last year is in a better location, and much more suitable for church services. Mr. Nagano is often asked to speak on general culture and morality from the city broadcasting station.

Mr. Terasawa, in spite of his father's death and mother's long-continued illness, and the additional cares attending the birth of a daughter in June, has carried on faithfully in the church here in Shizuoka. He is reaching many of the students of the Higher Middle School. The attendance is slightly better than last year. Two of our young men are marrying this fall, so we are rejoicing in their happiness.

The Tokyo church has done splendid work all the year in the old barrack building, proving Miss Hathaway's contention that fine buildings, although a help, are not the first essential. Just now Mr. Kawabata, following the example of Dr. Fosdick, Dr. Newton and other eminent men, has stepped over the denominational boundary, and taken a Congregational church in the Hokkaido. We are very sorry to have him go, and were afraid that the church people would be discouraged. But they are working harder than ever, looking for the right man to fill his place. As many of the members first came because they were Mr. Kawabata's personal friends, this is proof that his emphasis has been in the right place. He has done good work for us. And whatever benefit he has received from his relations with us and his study abroad are not wasted. What is our loss is another's gain, and his work will go on counting in the Christian advance.

For many years the Blackmer Home people have hoped for a parish centering on their grounds. With the completion of the Dojin House last year that hope was nearer fulfilment, and now it has become a reality. This fall Mr. Ito has taken charge of the evening services there, with the purpose of building up a permanent parish. The start was small, but now after only a few weeks he is drawing over a hundred and fifty people Sunday evenings. Evening is the best time for services there, so they are held at seven-thirty every Sunday. Mr. Ito is delighted to be doing parish work after his three years of other things. For some time the Boys' Home has functioned only weakly, due to Mrs. Ito's poor health, and other causes. So that project is now awaiting better equipment and more auspicious circumstances.

The social work at Dojin House is meeting a real need of the neighborhood. The kindergarten there, like the ones at Iidamachi and Shizuoka, is thriving. Mrs. Yoshioka is holding her classes faithfully "though married," and her husband has helped in many ways.

We have many unofficial helpers. Mr. Bibber has just married, and his wife is a welcome addition to our family. Paul Cate is with his mother now. We enjoyed having them near us at Takayama this summer. Dorothy Tower has found many ways of helping, both in Shizuoka and Blackmer Home.

In July we adopted the new revisions to our Council Constitution, giving over most of the authority to the Co-operative Board, made up of half Japanese and half foreign workers. The organization of this Board has been delayed by Mr. Kawabata's going, but will soon be completed. This is a step in the right direction. If you have read Fleming's "Whither Bound in Missions?" you recall that this is what practically all missions are doing. Indeed, we are still far behind many groups. I was relating our new plan with glee to a Y. M. C. A. friend, feeling it was a forward step, and was somewhat taken down by his remark, "That *sounds* rather conservative still." We hope that as our work grows and our people are ready for more responsibility we can turn over more and more of the authority to them.

By the way, speaking of "Whither Bound," I hope no one of you will fail to read it. It touches many pertinent questions, and gives a true view of the present trend on foreign fields.

Thanks to Mr. Cary's ability as a "mixer" we have made new and wider contacts than ever before, both with Japanese of all classes and with other missionaries. This brings us nearer to the day when we shall be fully recognized by all Christian forces as co-workers. The personality of our native workers is helping to bring this about, also. Mr. Terasawa is not recognized as a Christian minister by his colleagues in Shizuoka, but is president of their Sunday School Union, and as such is prominent in their meetings. Another force working toward closer relationship with other workers is the gifts to interdenominational agencies we have been able to make from the balance of the Earthquake Relief Fund. When we have seen some organization better equipped than we to do the work, we have helped them.

Besides that, from this fund we have carried along the kindergarten begun after the earthquake at the Iidamachi barrack. We have hoped it would develop into the Ohayo Kindergarten. But when we bought the new lot, it seemed we would have to sell the old lot, and center our work in the new location, putting the Ohayo money with the general building fund, and making that kindergarten a part of the new church plant.

However, the Sunday school and kindergarten at the barrack were doing such good work that it seemed a shame to break it up. The teachers begged us to go on with it. It seemed a hard thing to decide. But out of it came the best decision we have made this year. We counted pennies and found that we could keep the old lot, and build the Ohayo kindergarten building there. It is a good place for kindergarten and Sunday school, and such a building could be used for church or other meetings if needed. And there would still be enough money to make the complete payments on the new land, and put up the sort of building we had planned there, a semi-permanent building that will house church, Sunday school and kindergarten, and be usable for five or eight years if necessary to wait that long for the permanent building. Mr. Cary is sure from the estimate he has received that we can also put up a parsonage. There is room on the lot.

There are other things which make us hopeful for the future. I have not mentioned the good work done by the summer school in Tokyo this summer, nor the splendid classes at the Mission House in Tokyo, nor even our own classes which we have enjoyed so much here at the Shizuoka house. There are many plans which are cooking, but not done enough yet to write much about. Plans for the Boys' Home; for organizing the work in the new buildings when they are ready; for a new heating plant in the Shizuoka church. Personal plans and resolves on the part of the workers for building up themselves that they may have more to give to the cause. And most of all, I have not mentioned one of the very deepest of our reasons for hopefulness, the one upon which all the rest depend. That is, the deepening loyalty and interest of you all at home. We are happy to know that the dreams of the leaders of our church are beginning to

come true. We are glad to know that we are beginning to be a church with a world vision, and prepared to do world service.

We are glad because it helps us to carry on over here. But that is only the frosting. We are glad really because this world vision and service is such a gloriously enriching thing. To you who give for it there. To us who give for it here. To the church through which we give, and the Christ who gave us the vision, and taught that to give is to live.

Our Prayers Together

Carol T. Restall

ASPIRATION

"As we are religious, we are in a state of aspiration and unsatisfied desire."

Sunday, December 13

Against the sky the elm has laid
Her graceful branches unafraid.
Against the sky the maples rest,
And hold their red buds to be blessed.

Against the sky! That is the test.
Hold up thy soul and stand confessed.
Against the sky! And all of earth
Will show at once its lowly birth.

Against the sky! And what is fair
Will join eternal beauty there.
Have fellowship with Heaven, and try
To judge thy life against the sky.

James Freeman Clarke.

Eternal and Infinite God, Thou hast made us as like Thyself as finiteness can be to Infinity. There is that in us which is greater than ourselves, and it cries out in us with longings which can not uttered. Help us to remember that these yearnings are the inspiration of Thine own Spirit in us, and earnests of the glorious fulfilment which is one day to be. Truly we know not what we shall be then, but such Spirit-kindled hopes assure us we shall be like Thee. Of this grant us daily to possess the further witness of an increasing habit of Heavenly living now. *Amen.*

James H. Spencer.

Monday, December 14

Life is a progress, and not a station. By desiring what is perfectly good, even when we don't quite know what it is and can not do what we would, we are a part of the divine power against evil—widening the skirts of light and making the struggle with darkness narrower.

Emerson.

Most merciful Father, let the ideal take the place of the imperfect real. Let hope for the morrow possess us lest the memory of to-day or yesterday crush us. Whether joy or sorrow, let us find life's highest purpose realized in obedience to Thee and service to our fellows in Thy name. *Amen.*

Albert Evans.

Tuesday, December 15

Simplicity is a state of mind. It dwells in the main intention of our lives. A man is simple when his chief care is the wish to be what he ought to be, that is, honestly and naturally human. And this is neither so easy nor so impossible as one might think. It consists in putting our acts and aspirations in accordance with the law of our being, and consequently with the Eternal Intention which willed that we should be at all.

Charles Wagner.

Heavenly Father, we bring Thee the deep needs of our hearts. We would feel Thy presence and receive Thy benediction to the end that, when failure and disappointment are ours, when our attainments come far short of our ideals, when again and again we are defeated and humbled, we shall be saved from discouragement, the consecration of our lives shall be strengthened, and we shall with good heart be faithful to our high calling. Thus may we be cheered and sustained by the hope that is in Thee. *Amen.*

Frederic Gill.

Wednesday, December 16

We rise by the things that are 'neath our feet;
By what we have mastered of good and gain;
By the pride deposed and the passion slain,
And the vanquished ills that we hourly meet.

Heaven is not reached at a single bound;
But we build the ladder by which we rise
From the lowly earth to the vaulted skies,
And we mount to its summit round by round.

J. G. Holland.

Our Father, this day has brought us duties and pleasures. It has held for us successes and disappointments. The real things of to-day have not seemed to us the fulfilment of the dreams of yesterday. We pray that we may use these experiences even though they seem to be commonplace, as the foundation stones on which we shall build the bright anticipation of the future. Teach us, we pray, to grow within us that spirit of love and service which throws the mantle of glory over the homely duties of life, making them the joys of heaven. *Amen.*

Asa M. Bradley.

Thursday, December 17

I can not in the valley stay;
The great horizons stretch away;
The very cliffs that wall me round
Are ladders unto higher ground.

To work, to rest, for each a time!
I toil, but I must also climb;
What soul was ever quite at ease
Shut in by earthly boundaries?

And heaven draws near as I ascend;
Her breeze invites, the stars befriend;
All things are beckoning to the best;
I climb to Thee, O God, for rest.

Lucy Larcom.

Father, Thou knowest all things, and Thy name is Love. My day's work with its success and its failures, my day's life with its joys and sorrows, I lay at Thy feet, and lean back on Thee, Thou eternal rest and

refuge of my soul. Now grant my soul Thy peace and my body Thy sleep, and to-morrow I shall rise and, by Thy grace, do better. *Amen.*

Walter Rauschenbusch.

Friday, December 18

It is difficult to be always true to ourselves, to be always what we wish to be, what we feel we ought to be. As long as we feel that, as long as we do not surrender the ideal of our life, all is right. Our aspirations represent the true nature of our soul, much more than our every-day life.

Muller.

Count the will for the deed, Great Friend! Correct the faults, overlook the follies, forgive the sins: and whatever Thou canst find herein of honest service, receive it with our love. We thank Thee for perpetual discontent and that Thou ever shinest before us with both hope and promise of better things to come. Take, therefore, the best we can offer to-day, and out of to-morrow, by Thy help, we'll build Thee a better day. *Amen.*

Samuel Lane Loomis.

Saturday, December 20

All we have willed or hoped or dreamed of good, shall exist;
Not its semblance, but itself; no beauty, nor good, nor power
Whose will has gone forth, but each survives for the melodist,
When eternity affirms the conception of an hour.
The high that proved too high, the heroic for earth too hard,
The passion that left the ground to lose itself in the sky,
Are music sent up to God by the lover and the bard;
Enough that he heard it once; we shall hear it by and by.

Robert Browning.

Our Father, have our endeavors and experiences this day wrought out profit or proved impotent for true gain? Thou alone knowest; our standards are so faulty we can not tell. The issue is Thine; we would leave it in Thy hands without misgiving, for there is a cheering whisper in our deeper hearts that even our halting, faulty best, because it is our best, is not in vain. Thou watchest over us, and all is well. *Amen.*

Thomas W. Illman.

The prayers of this week are from "The Optimist's Good Night," by Florence H. Perin. Little, Brown and Company.

Reactions of Our Readers

A NOBLE RURAL CHURCH

To the Editor of the Universalist Leader:

I owe it to your readers to write a few lines of explanation to correct a few errors unintentionally made by Mr. Taylor in his kind letter in your issue of Nov. 14.

It is true that the Greek Catholics were indirectly responsible for opening the Wellsburg church. They did it by a definite offer to buy it. They never had any idea of helping Universalism. Miss Ellis, our State Superintendent, immediately took advantage of the situation, and to her energetic efforts is directly due the credit for the reopening of the church. She made a canvass for subscriptions and gathered together the little company that had the courage to begin what seemed to all others a hopeless undertaking.

The population of the village of Wellsburg is not more than two hundred. We have been having congregations of from fifty to a hundred. That does not mean that nearly half the village attends. A fine system of paved roads enables the majority of them to come from the neighboring boroughs of Albion and Cranesville, a mile distant, and from the surrounding country.

In the next place the surprising success which has attended the enterprise is due, in the main, not to the work of the minister, but to the vision, the courage, the sacrifice, and the fine spirit of co-operation of the membership. There have been no shirkers.

The Wellsburg church was built nearly a century ago. It became the most influential church in that section. It did its work well. The little village has given influential and useful people to the world. The head of prohibition enforcement for the state and former head of the freight department of the Pennsylvania Railway was brought up in the village. The European representative of Standard Oil and one of the most influential Americans in Paris is Claire Irish, once a member of our Wellsburgh church. So also was Mr. Glancy Sherman, the wealthiest business man of Tennessee. And we all know of the place that Mr. Taylor has won in the work of the Universalist Church—"our Henry Taylor," as he is still spoken of affectionately around the village.

In fact, it has long seemed to me that many of our rural churches have a way of doing their work too well. They have contributed to that dangerous process of centralization of population and of industry. The greater part of the initiative and leadership of the nation has come from the great open spaces where there is an opportunity to live unmolded by the crowd. This sapping of farm and village life has resulted, in hundreds of communities, in a sort of survival of the unfit; and entire states are falling into a rut of stupid conservatism.

This centralizing process is the result, in large measure, of false ideals of what gives enjoyment in life: that getting ahead of other people is the all-important thing—getting ahead of them in dress, in social standing, in cars. The church must teach that true happiness comes through what we can hold in common with others, and in fellowship and sympathetic interest that comes through breadth of vision.

We are trying to make Wellsburg a more enjoyable community in which to live. We are trying to make it a community in which the brighter young men and women will have a chance to express themselves so that in their search for beauty and fellowship as well as for useful work they will not have to go to the city. We aim to make it easier for the parents to bring out the best that is in their children. We aim to help in bringing out the best that is in the entire community and to do all this in no spirit of antagonism or of intolerance, but working towards those ends with all other forces so far as we are permitted.

We realize that the future depends upon our giving young folks more wholesome ideals of life and its enjoyment; less of the spirit of the go-getter and more of appreciation of the real refinements and beauty of life. More particularly do we sense the importance of work with the young new Americans. Since Mr. Taylor went to school in Wellsburg there has come a great change. About eighty per cent of the children in the Wellsburg high school, or rather in the township high school that sits on the hill next our church, are the children of foreign-born parents, and scarcely a dull one among them. They are of many nationalities but nearly all Greek Catholics in religion. Our work therefore is to co-operate with the schools in making good Americans of them.

I abhor that type of Americanization that robs the Italian of his music and courtesy and gives him American jazz and bad manners; the German of his thoroughness and teaches him shoddy ways; the Englishman of his independence and gives him standardization, intolerance and mob spirit. My ideal of Americanization is the taking of all the fine contributions that have come to us and building them into a civilization that will be the

light and glory of the world. Therefore we are interesting ourselves in these foreigners, not as our inferiors, but as our equals, in the hope that we can get them to help us build the ideal community.

We have some very concrete plans. Within the next year we hope to have a basement hall put under our church for social uses, and a furnace installed. We hope to make our church one of the most beautiful places of worship in this entire section. We are working towards that end. We hope to put in six or eight copies of fine pictures, panel pictures, finely religious but not of the conventional type. We are trying to enrich and beautify our Sunday services. At the same time we are trying to give the people that are coming in increasing numbers something of the best of the modern social and religious view-point.

It has been said to me that such a church as we are planning is impossible in a community of less than 10,000 people; that we can not secure enough intelligence and idealism to put our program through. But fine roads and automobiles have made our community much larger than the village of Wellsburg. Within a radius of three miles of our church lives a population of about four thousand. If but one-twentieth of those can be interested in what we have to offer that will give us a working force of two hundred, and that two hundred will represent so much of the character and brains of the community that we will be a real aristocracy in the best sense, those who lead because they are the best, an aristocracy such as Jesus had in mind when he said to his little company, "Ye are the light of the world; ye are the salt of the earth."

Perhaps your readers will sense a lack of denominationalism in all this. I admire and love the name Universalist, not for its traditions but for its real meaning and all that it implies. There is strength in a good name. There is suggestive power in a name. Some people are shocked that a Grand Dragon out in Indiana should have behaved so like a dragon. So too there must be a power of suggestion in the name Universalist. For genuine Universalism is not a mere creed. It is an attitude of mind and heart, a universal outlook upon things divine and human rather than a partial one. The universally-minded people therefore are distinct from those who can think of God and life only in terms of a select portion. Real Universalists know that they have nothing to fear except their own weaknesses and cowardice and ignorant prejudices.

Therefore, it seems to me that true Universalism can never have a sectarian spirit. For beauty, truth and righteousness can never be made sectarian. Therefore all things are ours. Therefore we are hoping that into our new church we can build the broad perspective and the sense of proportion of Catholicism, whatever there is of art and beauty that has been distinctive of Anglicanism, and all the moral fervor and earnestness of Methodism.

Just a few words regarding the work on the Linesville circuit as a whole to impress upon your readers the significance of rural work. A year ago there were three Young People's Christian Unions in Pennsylvania. Now there are six and the additional three are on this circuit. Two of our young men are in college studying for the ministry, and one of them in Tufts resigned his place as clerk of our Wellsburg church when he entered the Crane School last September. There are two others who will probably enter next year. Our Unions and Sunday schools reach young folks who come from homes representing nine different nationalities. There are many other things that I might write about if space permitted, but which one of your city parishes can match this record?

Ernest M. Whitesmith.

Linesville, Pa.

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SOUNDS LIKE RUSSIA UNDER THE CZARS

To the Editor of the Universalist Leader:

The country is saved again and "patriotism" is justified of her children. Listen to this: "Woman Who Called Soldiers Bums Sentenced to Ten Days in Prison." What is the story? A poor boarding-house keeper in Brooklyn, N. Y., had a dispute with one of her boarders, "a sixty-year-old veteran of twenty-four years' army service." It does not appear what provocation he had given her, but at any rate she lost her temper and called soldiers "bums" and declared that in her opinion "the government should be drowned at sea." Whereupon the brave soldier fled to the protection of the court, had his boarding-house mistress summoned, and the magistrate quickly sentenced her to jail for ten days.

Query: What is the best word to describe such a soldier? Does it commence with a big, big B? Sh! Don't speak it, or you also may get ten days in jail.

If the magistrate mentioned above represents the government, where would it be well to deposit him? Jesus once said that it would be better if an exploiter of children should have a millstone hanged about his neck and he were drowned in the depths of the sea. But, again, sh! sh! sh! Beware to make a similar remark about a certain Brooklyn magistrate who had certain dealings with a poor boarding-house keeper, lest a worse thing befall thee!

Another query: Does this kind of thing tend to bring our courts into respect or—otherwise?

F. O. H.

* *

GLAD HE IS UP TO DATE

To the Editor of the Universalist Leader:

I know I am way behind (July) and I wish I could send a check as D. M. Mott did from California. I love the *Leader* and have had it to read all my life. My father, Alden Adams, took it in many names, and mother, after he passed on, and all of us seven children, and I the youngest, and the only one left, seventy-seven next February, can not do without the *Leader*. I am getting blind, cataract on right eye. I use glasses and reading glass, don't know how long I can read. I am going to ask the new minister (a young Congregationalist) to take my *Leader*. He has spoken kindly of the Universalists in the pulpit, I hear. I have heard him at two funerals. He and his wife have called on me. I am quite poorly. This may be my last, and I enclose money order for two dollars. I am so glad the minister is up to date. We have only two churches here, Catholic and Congregational. All the pastors have been friendly to me.

Mrs. L. O. Hopkins.

Honeoye, N. Y.

* *

A GOOD INVESTMENT

To the Editor of the Universalist Leader:

Please send the *Universalist Leader* for one year to the following . . . This is a contribution of two-fifths of our board of trustees to three-fifths of the same board, who are not subscribers. It is hoped that it will be a good investment, not only for the little church here, but for the members of the same church, to whom the *Leader* is to be sent.

Enclosed find check for six dollars, in payment.

——— ———.

* *

AN OLD HOME FARM

To the Editor of the Universalist Leader:

Your picture of "Cruising Close By" on "The Little Hill Farm" struck a tender chord in our heart. It was not like, and yet it was not unlike, our own home experience. Our homestead, built by my father's uncle in the then wilderness, was bought by my father eighty-eight years ago, where our parents raised their family of six sons and three daughters, the writer being the youngest. In those early days money was not plenty; the mortgage had to be worked out on the farm. In late fall, the white mare had to take a sledload of produce over the road to the market at Nashua, some distance for the faithful beast. One article, we remember our mother saying, was dried apple, and sold at three cents a pound. It all helped. The boys and girls all grew to manhood and womanhood—the eldest being sent through Dartmouth College, amid all the stress of living. Even-

tually the parents were taken home, a son took the homestead, and made a "retreat" for all the family to come to. He passed away, and, by singular circumstances, the homestead was owned by the youngest of the family, who, with a sister, in her eighty-sixth year, occupies it alone—except as the nephews and nieces and other relatives, all having the home call, come for short or longer visits. The youngest and only remaining brother, at the age of seventy-six years, suffered the amputation of a limb three years ago, lost his wife last May, is wonderfully blest by a good home in a daughter's family in Portland, Me., and has been able to visit *home*, the past autumn and the fall before, by being taken in their easy automobile. All are fond of the old home and yet none are situated so they can come and help work the farm. We have a hill—Tory Hill or Porter Hill as some maps give it—which in a small way may be compared to your mountain, and is visited by many in the summer. I will relate a circumstance connected with it. At the time of the election of William Henry Harrison (my youngest brother was named Harrison) a cannon was taken "on the hill" to celebrate the event. My father's and the next neighbor's oxen drew it to the top. Half way up an extra chain was needed, and my eldest brother, Burrill Porter, Jr., was sent home to get the chain. He used to remark in later life that that was "the first service in patriotism" he ever performed! The cannon was finally placed in position, and some of the earliest times it was fired the ramrod was shot into the woods!

So we all love the old place—160 acres that is now not being tilled, but could one do so, with present prices and conditions? There are acres of growing timber, and I have wished young trees could be set out—but there you are again.

We are a small town, as Mrs. French might have told you, but it has raised many, many worth while people who have gone out and helped do the world's work.

We have struggled hard to keep our Langdon and Alstead Union Universalist church alive. The old meeting-house here, where we have a Pilgrimage Service once a year, is nearly a century and a half old, but the "rural church" is passing through a difficult problem. I was deeply interested in the article in the last *Leader*, "A Plea for the Country Parish." That touched another sympathetic chord, and I do hope there will be good souls to help us as long as we are dwellers here, at least. Mr. Fortier has been a blessed help to us, and promises to be. Miss Bowen, the missionary, is a neighbor born near by, and she is a noble woman.

Well, I wanted to talk with some one, so I have intruded on your busy life with this long story. It is not written for publication. I only thought you would be sympathetic.

The *Leader* contents are devoured as soon as it arrives.

I beg pardon for taking your time.

Fraternally yours,

Sarah J. Porter.

Langdon, N. H.

Consent was asked and secured for publication, because, as President Eliot said of John Gilley, "It is for just such lives that God made and sustains His universe."

The Editor.

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DR. DIEFFENBACH

Dr. A. C. Dieffenbach, editor of the *Christian Register*, addressed the Boston Ministers' Meeting, Nov. 23, upon "The Work of the Cleveland Conference."

Since Dr. Dieffenbach took hold of the *Christian Register* eight years ago he has increased the circulation from 3,000 to 12,000. He said facetiously: "A friend remarked the other day, 'When you took the *Register* everybody respected it, but nobody read it. Now everybody reads it but nobody respects it.'"

He paid a high tribute to the fellowship which exists between the *Christian Register* and the *Universalist Leader*, remarking jocularly that perhaps some of the differences of opinion and editorial "lambasting" back and forth may be due to a mutual desire to push the circulation. He added, "You must not take us editors too seriously."

He described the work of the Unitarian Church in creating and teaching theology. He paid touching tributes to the Rev. Howard N. Brown, D. D., of King's Chapel and to the Rev. Chas. E. Park, D. D., and Mr. Roger W. Cutler for their addresses at Cleveland.

To the promotion of right thinking he added religious education as an important task for the church.

He said that he was for a greater and closer fellowship with other churches. He said that Universalists and Unitarians were not the same and we had better frankly recognize it. We started different. We have different traditions. We have emphasized different aspects of the truth. "Only I beg of you," he burst out suddenly and with passion, "don't say that we are the aristocrats and you are the plain people. It hurts. It isn't true."

"By each holding on to its distinctive work," he said, each keeping its own organization, but both co-operating, we shall do our best work.

In the fundamentalist menace, Dr. Dieffenbach found a challenge to us to put forth our strongest effort.

His address was witty, forceful, eloquent, and was warmly cheered.

Mr. Vossema spoke briefly in high praise of the address.

Mr. Raspe, president, presided. Dr. Ayres led the devotional meeting, which opened at 10.45 on the minute. Dr. Huntley spoke for the program committee.

Those present were Messrs. Ayres, Titus, Bissell, Hadley (vice-president), Spear (acting secretary), Vossema, Marshall, Etz, Peters, Polk, Riordan, Huntley, Farnsworth, van Schaick, Pennoyer, Sprague and Torsleff, and Miss Earle and Mrs. Chamberlain.

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SLATEN BACKS UP GIVLER

The Unitarian, the Rev. A. Wakefield Slaten, who succeeds the Rev. Charles Francis Potter at the West Side Unitarian Church, New York City, backs up the Tufts College professor, Dr. Givler, who wrote "The Ethics of Hercules."

We get the following account of his sermon preached Nov. 22:

Dr. A. Wakefield Slaten, minister of the West Side Unitarian Church, in an address on the topic, "Is Man a Mechanism?" declared that human choices are not free, but that the will is predetermined by forces over which the individual has no control. The very answer one makes to this ancient question, Dr. Slaten holds, is itself an example and proof of man's mechanistic constitution. He said: "The answer we make to the question is itself a proof that man is a mechanism, for we affirm or deny in accordance with our general disposition and habit of mind, which have been settled for us by powers outside our control."

Among the factors that predetermine the course of an individual human life Dr. Slaten cited sex, color, race, national stock, ancestry, physical characteristics, disposition, as internal factors, along with the persistence of personal identity. Geographical influences, the character of soils, location in respect to the equator, the social structure, and the particular set of circumstances in which we find ourselves, determine our action, Dr. Slaten said. This does not discourage effort, however, Dr. Slaten affirmed.

"The question, Is man a mechanism? really means, is human nature dependable? Can its reactions be relied upon? Is there a justifiable expectation of behavior? If there were not, we should not know how any enterprise would turn out. We should not know whether the honest man of yesterday could be trusted to-day.

"It is the mechanistic element that gives stability to human life, enables us to know what to expect, and furnishes a solid basis for social effort and our own self-improvement. Advertising men, teachers, physicians, settlement workers, lawyers, clergymen, and all others whose callings require them to deal

with people in large numbers, consciously or unconsciously adopt the mechanistic view of human nature. Far from being derogatory, it elevates their efforts from the plane of aimless trial and error to one of scientific certainty. As determinists, they have a rational basis for their expectations. They know to a practical certainty how human nature will react to given stimuli, and the predictability of human behavior indicates that man is a mechanism."

The mechanistic view, Dr. Slaten maintains, inculcates a charitable judgment of social offenders, and removes from imprisonment the element of social revenge. He said:

"A little while ago the country was shocked over the Leopold-Loeb case. For a time the wolfish spirit swayed the people and there was clamor for the death sentence. In these calmer moments it is seen that the unpopular decision was the just one. During the last week the Noel case brings the question of the treatment of youthful criminals again before the public mind. A twenty-year-old boy is sentenced to the electric chair. The death sentence is an anachronism, a survival from a more primitive state of society. When there were no provisions for the incarceration of dangerous individuals, it was justifiable to kill them. If it were impossible to provide hospitals for the criminally insane people, it would be justifiable to kill them. But modern society is able to care for these who because of innate tendencies or the force of circumstances become murderers. The treatment of criminals is not a question of responsibility at all. It is a matter of social protection."

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KANSAS AND MISSOURI CONVENTIONS

James Houghton

The Kansas and Missouri Universalist Conventions met in Kansas City in conjunction with the Southwestern Federation of Religious Liberals at 8 p. m., Nov. 10, and the meetings closed the evening of the 12th.

All meetings except the business session of the Kansas Universalist Convention were held in All Souls Unitarian Church, Kansas City, Missouri.

The forenoons of Wednesday and Thursday were devoted to the affairs of the Federation. Wednesday afternoon there was a conference of the Missouri Valley Associate Alliance of Unitarian Women and, in the Chamber of Commerce Building, Kansas City, Kansas, the fifty-seventh annual session of the Kansas Universalist Convention was held.

The Missouri Universalists met Thursday afternoon in fifty-eighth annual session in All Souls Church.

Outstanding features of this session were two excellent addresses, one on "Duty" by Dr. J. M. Tilden, president of Lombard College, Galesburg, Ill., and one by Dr. John Smith Lowe, General Superintendent, on "Our Denominational Objectives."

The officers of the Missouri Universalist Convention for the ensuing year are: President, Dr. Ida M. Nulton, Livonia; vice-president, J. Edward Patterson, Elmer; secretary, Thomas W. McDavitt, Elmer; treasurer, Fred N. McDavitt, La Plata; Superintendent, Rev. James Houghton, Junction City, Kansas.

The Convention will meet next year, in October, in Elmer.

The sessions of the Federation were opened Tuesday evening by the Rev. L. M. Birkhead, president, and pastor of All Souls Church, who welcomed the delegates and the Conventions to the church and the city. The Rev. James Houghton, Southwest Superintendent of Universalist Churches, responded. The Rev. Earl Blackman, pastor of the Linwood Boulevard Christian Church, the Rev. A. R. Fiske of the Federated Church, Ottawa, Kans., Dr John Emerson Roberts, Church of This World, Dr. Curtis W. Reese, chairman National Federation of Religious Liberals, and Dr. John S. Lowe, General Superintendent of Universalist Churches, spoke on the theme, "Can the Liberals Get Together?"

There was, of course, great diversity of opinion, but splendid concord of spirit and a noble purpose to make our common faith and vision potent for human good.

It was an auspicious beginning of a great conference, one large in vision and broad in spirit.

The principal speakers on Wednesday night were Dr. Lowe and Dr. Reese, who spoke respectively on Universalism and Unitarianism as constructive forces in an evolving civilization.

On Thursday night Dr. J. M. Tilden spoke to a large and highly responsive audience on "The Church and Education," incidentally telling of the recent unprecedented growth of Lombard College.

He was followed by Dr. Charles Francis Potter of Antioch College, Yellow Springs, Ohio, who spoke on "The Antioch Idea in Education." Dr. Potter's presentation of his theme was lucid and enlightening.

Among the great messages delivered was one on "Heretics, Helpers, Real Christians," by the Rev. Fred A. Line, pastor of the First Universalist Church, Indianapolis, Ind., and one on "The Service of Heretics," by the Rev. A. R. Fiske.

The fifty-seventh session of the Kansas Universalist Convention was opened with prayer by the Rev. Harry E. Nelson of Hutchinson. After the roll call the minutes of the fifty-sixth session were read and adopted.

The address of the president, the Rev. A. W. Altenbern, minister at Junction City, was replete with wholesome admonitions. The reports of the secretary, superintendent and treasurer, revealed a splendid spiritual and financial state.

Resolutions were adopted expressing appreciation of the hospitality of All Souls Unitarian Church, of the presence and inspiring addresses of Dr. Lowe and Dr. Tilden, and the constructive work of the State Superintendent.

A program of closer co-operation between the churches of the state and between them and the General Convention was planned for the coming year.

Dr. Lowe addressed the Convention in his lucid and forceful manner, speaking of the program of our General Convention. The Convention pledged hearty support in carrying out this work.

The following officers were elected: Trustees for three years: Rev. A. W. Altenbern, Hon. Loring Trott; trustee for one year, Miss Nellie Barney; president, Rev. A. W. Altenbern; secretary and Superintendent, Rev. James Houghton; treasurer, James F. Day.

The Convention will meet in October of next year in Hutchinson.

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ALABAMA UNIVERSALIST CONVENTION

George A. Gay

The twenty-fifth annual meeting of the Alabama Universalist Convention was held at Camp Hill, Nov. 12 to 14.

The Credentials Committee reported thirty-seven delegates, including eight ministers. There were also two visiting ministers, both Williams by name, one from the Methodist and the other from the Baptist church of Camp Hill.

Despite a severe storm Thursday morning a sizable congregation greeted the Rev. B. H. Clark of Chattanooga, Tenn., who preached the opening sermon on "The Authority of Jesus."

The Convention was welcomed to Camp Hill by the Rev. Lyman Ward, and the response was made by the Rev. H. T. Crumpton of Brewton.

Devotional services were conducted at the chapel of the Southern Industrial Institute Friday morning, the Rev. Lyman Ward presiding. Short talks were made by several of the visitors, including Dr. J. M. Atwood and Mrs. J. W. Vallentyne. The delegates and friends were then carried to the church, where the Rev. Green A. Trimble, for many years a minister in and about Camp Hill, gave an interesting story of his experiences in the days when to preach liberal religion meant active persecution. His address was followed by a sermon by Dr. Atwood.

The Woman's Missionary Association convened in the afternoon, and Mrs. J. W. Vallentyne was the chief speaker.

Friends from the other churches in the town attended in order to hear the president of the W. N. M. A.

The State Convention resumed business and preliminary reports of the Credentials Committee and Resolutions Committee were read, followed by the address of the president of the Convention. A large audience includng many visitors from other churches listened to an able occasional sermon by the Rev. H. T. Crumpton at the Friday night session, and a collection for the Gunn Ministerial Relief Fund amounted to $52.

Following a devotional meeting led by the Rev. A. G. Strain Saturday morning, reports of the General Convention were given by Dr. Atwood, the Rev. H. T. Crumpton, the Rev. B. H. Clark, and the Rev. George A. Gay. At the business session the report of the treasurer showed the best financial standing in the history of the convention. Among the recommendations adopted were the following: That at least two places be selected for missionary efforts looking towards the establishment of new churches; that a State Superintendent be selected from among our ministers to devote part time to this work; that the Southern Universalist Association be supported in its important work of training our young people for efficient work in the church; that new Sunday schools be established wherever possible; that a budget of $1,500 be raised for the year; that a Bulletin be published whenever occasion may require to acquaint our constituency with the work the Convention is undertaking.

The resolutions adopted included thanks to the speakers and to the entertaining church; endorsement of the Southern Industrial Institute and appreciation of the work of its principal, the Rev. Lyman Ward, and his co-workers; advocating church unity, favoring the participation of the United States in the World Court, commending the *Universalist Leader* and *Universalist Herald*, and pledging fidelity to the Five Year Program.

The State Sunday School Association held a brief business session Saturday afternoon, and then listened to an address by the Rev. B. H. Clark on "Religious Education." Saturday night, following an informal reception at the Southern Industrial Institute, an enjoyable banquet was served under the direction of Mr. Ward, who acted as toastmaster. Short speeches were made by several of the guests, and an address on denominational spirit was delivered by Dr. Atwood. Delightful music was furnished by Mr. and Mrs. Cramer, former teachers in the S. I. I. The new dormitory was set aside for the banquet and was trimmed with autumn leaves. As Dr. Atwood entered the building the students sang "The Scarlet and the Brown" in his honor.

Sunday was a threatening day weatherwise, but a large attendance at the Sunday school listened to Mrs. J. W. Vallentyne, who charmed her hearers by her pleasing personality and her ability as a speaker. The auditorium of the church was filled as Dr. Atwood rose to deliver the sermon, a discussion of the place and power of Jesus in the salvation of the world. An impressive feature of the service was the reception into the church of Miss Mary Celina Ward by her father, the Rev. Lyman Ward. The Baptist church adjourned its morning service and pastor and people joined in with the Universalists. The Methodists also attended in numbers.

A consecration and communion service was held at three o'clock, the pastor being assisted by Dr. Atwood, and in the evening the final meeting of the Convention occurred. The sermon by Dr. Atwood, whose topic was "God and Law," proved the most popular of those delivered by him.

The prevailing spirit of the gathering was hopeful. Confidence in the program for the year as outlined by the president was expressed, and following the sermon in the morning in excess of $600 was pledged towards the work of the year. The remainder of the budget will be solicited by the officers of the Convention.

The officers elected are the following: President, Rev. George A. Gay; vice-president, J. G. McGowin; secretary, Mrs. Mary Smith, Camp Hill, Ala.; treasurer, J. L. Barnes, Ariton; trustees, John L. Miller, Brewton, J. J. Langley, Camp Hill, Harper Weed, Ariton; place of next convention, Ariton; preacher of occasional sermon, Rev. A. G. Strain.

THE PARABLES OF SAFED THE SAGE

The Parable of the Taj Mahal

When we were Cruising among the Continents, and Bumping over the Boisterous Waves, we came unto the land which Christopher Columbus set out for to discover when he bumped into America by mistake. And Keturah said, Now shall we see the Taj Mahal, which I have always wanted to see since I saw the pictures of it in the Geography Book.

And we saw it in the dawn, and we saw it in the blazing noon, and we saw it yet again when the sun was nigh its setting. And we sat before it and beheld its Perfect Image in the Reflecting Pool, as the Light faded and the Stars crept out.

And Keturah said, It is all that I expected, yea and more.

And I said, Keturah, consider if it be not too good to be true, the thing that thou seest. Peradventure thou art still the Little Country School-ma'am I married nigh unto Forty years ago. Peradventure thou art dreaming at recess over the pictures in the Geography Book and imagining the time when thou shalt have a Rich Lover who will bear thee away to Distant Lands, to behold Palaces and Temples and Places of Great Renown. Peradventure thou shalt presently awake, and find it is time to Ring the Bell, and listen to the recitation of the class in Geography.

And she said, Oh, my husband, when I was a School Teacher, I never had a dream so fair as this. Nay, I had no dream of life so happy as the years that I have lived.

And I said, Keturah, there be innumerable women with ten times thine income and fifteen times thine outgo who are Restless and Unhappy, and who think that they are having an hard time. And behold, thy husband is unknown to Dun and Bradstreet even in these days of thy Great Wealth. Thou hast never owned an Automobile, and thou hast not a Fur Coat to thy back. Thou hast scrubbed thine own Ktichen floor, and worn dresses that had twice been turned and Hats that had been made over thrice. Thou hast practised Economies and Frugalities and Self-denials in abundance. Yet what is this foolish talk I hear, when thou sayest that there had been no dream of thine so happy as the years of thy life?

But she said, All these things are true, but they were sweet for love's sake, and we have always been rich.

And I said, Keturah, the Glorious Vision thou now holdest that was beautiful by day and is even more lovely in the twilight, is no mere triumph of an Architect, though it is that, but the work of an Husband, erected in the affection he had for the Wife he loved.

And Keturah said, I wonder after all, for I have a woman's curiosity, whether she was just an ordinary little woman, but Transfigured by a Great Love.

And I said, The woman who could inspire such love in the heart of a Strong man must have had a Noble Soul.

And we sat for a time in silence, and I said, Keturah, if it were in my power I would not build thee a tomb like that. But I would rear to Heaven a memorial of thy Living Deeds and Words more beautiful and lasting than even this Noble Shrine. Humble and obscure must be any tribute that I shall ever pay to thy goodness and thy love, but in the heart of thy husband is a Taj Mahal.

And now from the lower steps of that shrine I speak unto all husbands and all wives, saying, Let not your love grow commonplace. Speak often of it each to the other. Do constantly little deeds that tell of it. For this sacred and mysterious tie that bindeth hearts together in that union which is the continual spring and foundation of new life through the generations, is earth's holiest temple, and God's best gift to us through each other.

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A HELPING HAND

Owing to the prolonged, distressing and disastrous drought which we have had for the past two months in this locality, we are compelled to increase the price of milk.—*Circular from the office of Biltmore Farms, Biltmore, N. C.*

What the Religious Weeklies Are Saying

IS THERE TO BE CHURCH UNION AMONG CONGREGATIONALISTS?

With a swiftness which has disconcerted some, the three most conspicuous congregational church bodies in America are facing the prospect of union or federation. The possibility has been in the air for several years. At Springfield two years ago the moderator of the National Council of Congregational Churches, Dr. William E. Barton, declared himself in favor of reunion between that denomination and the Universalists. But within the past three months vague and tentative approaches have suddenly solidified into formal votes looking toward action. While the Congregationalists are suggesting to the Universalists union on the basis of the Kansas City declaration of the larger body, the Unitarians are suggesting federation with the same body on the basis of the common liberalism which they share. And now all three, having placed the matter in the hands of appropriate and official committees, have to ask themselves what they really want to do. There is something almost comic in the near-bewilderment which already appears in some quarters. Church union and church federation are glorious things to talk about; they take on a different aspect at times when the talk passes into action. The Methodists can testify to that. It is far too early to predict what course the negotiations undertaken by the recent denominational conventions will take, or what their outcome will be. There is a definiteness about the approach of the Congregationalists which, at first glance, seems to augur well for the chances of their proposal. The Universalists have given remarkable evidence, during the last two or three years, of their readiness to sink denominational advantage for the good of the kingdom. With a way apparently open to wipe out a division which has become meaningless, it is to be hoped that they will not hesitate to enter on it.—*Christian Century.*

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LOYAL TO SCHOLARSHIP

Such sanity and scholarly piety as their National Council voted unanimously in Washington, we have a right to expect from our close of kin, the Congregationalists. The subject is science and religion; the occasion, the anti-evolution tyrannizing over the land. Follows the resolution:

> That we pledge ourselves to the conservation of the spiritual values embodied in the time-honored statements of Christian truth, but believe that God makes Himself increasingly known through the patient investigations of modern scholars. We declare our conviction that there is and can be no conflict between science and religion. We deplore any attempt of the state or federal government to interfere with the teaching of widely accepted scientific theories, and encourage all reverent students in their search for the truth in whatever field, assuring them that we welcome all light that God can give us, and commend to our ministers and people the preaching and acceptance of a gospel consistent with modern scholarship.
>
> *Christian Register.*

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CHIEF SOURCES OF HAPPINESS

One of the troubles with the world to-day is that people are trying to make their heaven out of the wrong things. They imagine that they can make it of fame, or power, or money, or travel, and above all of luxurious leisure. May be that is why men strive so earnestly to get riches.

But experience seldom fulfils the expectation based upon these. Fame can become a castle of loneliness; power often hardens life and shuts the door against love; money may make one too earthly minded and thus rob the soul of visions of beauty everywhere; travel excites without satisfying; the rainbow's end forever recedes after calling man to come. Too much leisure cloys on the heart and makes a stagnant pool instead of a leaping fountain.

But if a man has fame thrust upon him, or comes into power, money, travel or leisure, he may make them "stepping stones" to happiness for himself and for others.

Good health and a friendly world are sources of happiness. "Give me health and a dog," wrote Emerson in one of his moments of enthusiasm over nature, "and I will make the pomp of emperors ridiculous." Perfect health is possible to some, good health to most people and fair health practically to all. It can be sought and won, though it is frequently thrown away in frivolity or sold forever for nothing better than a gewgaw. We may not make a religion of good health, but to neglect it is to neglect the intention of the Creator and, for most people, to break the harp of life.

The chief sources of happiness are home, country and church. He who despises any of these is doing what he can to make the springs of life wormwood and gall.—*Christian Evangelist (Disciples).*

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THE RIGHT TO BEAUTY

When we forget His schemes, how much of the time we spoil beauty. But we can co-operate with Him. The little wild purple aster is lovely, but so is the flamboyant aster we have developed out of it. The two-foot grass on the field under the wind ripples so sweetly that we think nothing could be fairer, but who of us would forego altogether the black and yellow green of the grass on great lawns in summer sunshine? We can scarcely really be at rest and quiet except we have beauty about us. We have an indefeasible and everlasting right to do it. God meant it for us all. He put us into a world all beautiful. Upon this world we have only one life to live. If we are wise we shall so plan it that it shall be the very fullest and richest and most satisfying life that ever can be. Why should we put about us things that hurt our eyes, so angular, so unrelated, so staring, so disorderly? If we thought enough of what we are creating we should do differently. We should not wipe out our meadow, as the advancing city proposes to do. At least we should keep enough of it so that its vista should still make the heart sing. We should build our houses far enough apart from each other so that Mother Earth and Father Sky and Brother Rain and Sister Grass and all the cousins in the shape of trees and flowers should still have a chance to surround us with the beauty that they give and are. Let us not balk God's beauty. Let us live with it and in it and by it all our days.—*Christian Work.*

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WORLD COURT CAMPAIGN

One of the latest additions to the growing number of public men who are espousing the cause of American adhesion to the Permanent Court of International Justice is Senator George W. Pepper of Pennsylvania. For many months Mr. Pepper talked about establishing a new court, and, failing that, advised amendments to the present Court which would seriously lessen its influence in behalf of peace. The Pennsylvania Senator now has changed his mind. In an address before the Council of Republican Women at Harrisburg, Pa., on Tuesday of last week, he expressed himself as favoring adherence to the Court "on terms acceptable to the President." In setting forth this changed opinion, Mr. Pepper said: "As long as the interests of the United States are safeguarded I prefer to adhere to a Court even when connected with the League, rather than to withdraw adherence merely because the Court might be better." Speaking before the same group, former Attorney-General George W. Wickersham spoke in favor of the Court, scorning the suggestion that by joining it the United States would enter entangling alliances. On the same day, in New York City, former Secretary of States Charles Evans Hughes, at a dinner given in his honor, urged the nation to affiliate with the World Court. In this re-

markable address Mr. Hughes declared: "We can not profess allegiance to the cause of international justice without maintaining the institutions of international justice. We have now an opportunity without sacrificing any national interest to support and buttress the new institution to maintain the supremacy of law among the nations. I trust that we shall not miss that opportunity by failing to support the Permanent Court of International Justice." The World Court issue will be debated in a vigorous fashion in the Senate next month. It is confidently believed that the result of that discussion will be to make the United States a member of the Court.—*Zion's Herald.*

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INCOME AND OUTGO

On the library wall of the new Wesley House at Cambridge, where fortunate Wesleyan preachers are to enjoy the educational advantages of one of England's famous universities, are carved two mottoes, from John Wesley. The first is almost his last word, "The best of all is, God is with us," and the second is one of the earliest utterances of his ministry, a sentence from his famous reply to one who would have set bounds to his evangelistic activities, "I look upon all the world as my parish." These words are also cut into the marble of the tablet to the Wesleys in Westminster Abbey.

Better words, or words more expressive of the very genius of Methodism, could scarcely have been chosen for a Methodist school of the prophets. They might well be accepted as standard equipment for every Methodist church in the world. For without the twin and inseparable ideas which they represent there would have been and there can be no genuine Methodism. For they represent two fundamental Methodist doctrines: first, that God is a living presence in the Methodist heart, and, second, that Methodist Christianity is a universal missionary force.

The president of the Wesleyan Methodist Conference, Dr. John H. Ritson, in his address on the occasion of the dedication of Wesley House, happily characterized tnese two Wesleyan sayings as representing the "Income" and the "Expenditure" of the church. The income is "God with us," the conscious and continuous sense of the presence of God, all powerful, ever-living and loving, and from this inexhaustible resource, this spiritual income or revenue, this endowment or enduement, the church pays out to all the rest of the world-parish its obligation of love and service.

The idea is richly suggestive. It worked out perfectly in John Wesley's personal case. He enjoyed a tremendous income, spiritually reckoned. God had been with him through a long life when in its closing hours he put into those nine words the chief spiritual possession of the people called Methodists. Upon this fund he had drawn without limit for the support of his boundless enterprises, which took him out of himself, out of his university, out of his church, into every corner of the United Kingdom, and indirectly, through his writings and his communicated zeal, into the whole world. And just as the founder's spiritual income and outgo were thus vitally related, so are those of every true Christian and those of the church at large.

If, therefore, there comes a time when the spiritual budget fails to balance, it should require no certified accountant to locate the trouble. When the individual Christian cuts down his spiritual expenditure, it is fair to assume that his income has become impaired. He has let go his hold on the Source of spiritual energy. He can not give out when he has nothing coming in. And when an aggregation of individuals calling themselves Christian—and Methodist—weakens in its zeal for the maintenance and expansion of the work which has been given it to do, there is equal reason to inquire whether there has not been some shrinkage of income—not of cash income, there is an almost untouched abundance of that—of that fertilizing presence of divinity which in Wesley's phrase is "the best of all." If God be with us who can be against us? If God cease to be with us we can not even hold our own, much less make headway against the enemy.

When declining World Service receipts stare us in the face, and make us aware that we can no longer say with confidence, "I look upon all the world as my parish," should we not turn our gaze inward, each man for himself, and scrutinize our spiritual inventory? When we can honestly say, "God is with us," we shall no longer have to cut the support of the World Parish. Income will suffice to meet outgo, and there will be a surplus for profit and loss account.

In the hard years which have come upon the missionary enterprises of the Methodist world since the Centenary touched its momentary peak there has been ample time to seek out the causes of limited vision and cooling zeal. One fact stands out from the welter of conflicting explanations. It is that where the main reliance of the collection agency has been placed upon the mechanics of collection there has been little progress, but where the appeal has been a spiritual appeal, reviving the sense of God and of Christian obligation, the returns have been prompt and full.

The remedy for existing conditions is not to be sought in improvements of machinery. The trouble lies far deeper. When our hearts again return to fellowship with God, when we begin to think His thoughts and seek to know His will, we shall not much longer be content to spend our substance upon ourselves to the neglect of the world-parish which stretches invitingly in every direction from our doors. But so long as the spiritual input is at a minimum, it is folly to expect enlarged outgo. The most powerful pump will only suck air when the wellsprings cease to flow. When we can again say as a people, "The best of all is God is with us," we shall again "look on all the world as our parish," and set ourselves in earnest to the world-parish task.—*Christian Advocate.*

* *

A BAPTIST ROSARY

The rosary, as everybody knows, is designed to be for all Catholics an aid to prayer. On the basis of the fact that the spiritual life needs to be cultivated like the rose if it is to grow normally, the Roman Catholic Church, wise or otherwise, has provided in the rosary an organized form of devotion which is also a potent means of religious education for Catholics. Mechanical as the rosary may be to those of us who have been brought up in the free atmosphere of the evangelical faith, we must recognize in the device an attempt to hold together the wandering thoughts of men as they count their beads in symbol of repeating certain prayers. The beads are only a means to an end but too frequently we fear the end has never been reached. The rosary has become for many an end in itself and only acts as an aid to the superstitious practise of reciting mechanical pater-nosters. None the less the thoughtful Catholic, while admitting the tendency of the rosary to become an instrument of superstition for those who do not see the spiritual mysteries symbolized in the grouping of the beads, is quick to say that when the mechanical means are used to reach a spiritual end the rosary is all but a perfect technique for devotion.

Baptists do not have a rosary made up of so many beads. In fact most Baptists will be shocked at the very suggestion that we can have a rosary at all. So to set at rest the anxieties of supersensitive souls who are likely to be disturbed by the title of this editorial we hasten to say that the Northern Baptist Convention has issued for 1926 a book of remembrance, following the precedent of former years, which is designed for daily use in connection with personal and family devotions. It contains a daily reminder for every day in the year of our missionaries, their fields, their work, and requests for prayer which are both concise and definite. It also brings to mind the birthdays of hundreds of missionary workers at home and abroad. Scripture references related to each month's thought are suggested for daily reading, and the significant anniversaries of missionary history are given due prominence. This booklet, which may be bought from the Board of Missionary Co-operation, 276 Fifth Ave., New York, for 25 cents a copy, should be in every Baptist home and should be used as regularly and religiously as the rosary among Catholics.—*The Baptist.*

A Page of Christmas Poetry

THE CHILDREN AND THE SHEPHERDS

Oh, fast the shepherds ran by threes and fours,
  Far down Judea's winding, hillside ways;
Ran panting, stumbling toward the stable doors,
  To kneel and give the Young Child praise.

Hurrying they cried to all the happy din,
  "Oh, come, for angels in the night called down
That in an ox's manger near the inn,
  Our King was born in Bethlehem town."

But no; the reaper's wife fast plied her loom,
  She had the web to weave, and could not join;
Her neighbor said, "Not I, I sweep my room
  To seek to-day a long-lost coin."

The miller's son was weighing barley meal,
  Grumbling he shook his head and turned away:
"I can not leave my work, my whirling wheel,
  Upon this busy workaday."

The scribe was writing out a rich man's will;
  The mother neatly sewed her child a coat;
The merchantman must count his bursting till;
  The fisher now must mend his boat;

The husbandman must feed his hungry herds;
  The builder bent to smooth a corner-stone;
The high priest said, "Go cease your silly words;
  If angels spoke, I should have known."

Only the children of old Bethlehem
  Found for the Lord a happy hour to spare;
The least of these ran swiftly on with them
  To greet the babe in worship there.

Strange, strange, that any then should stay away
  From God—their hearts so dulled to the Divine.
Oh, do we, too, upon our streets, to-day,
  Refuse the wonder and the sign?

Anna Catherine Markham.

* *

THE FIFTH CHRISTMAS

The little shop is cool and still,
  While past the swinging door ajar,
Above the far-off, brightening hill
  There hangs the fading morning star.

"Come, little child, and leave your play,
  For you are five years old to-day."
The mother spoke, Child Jesus came,
  He always answered to his name.

The broken wood to left and right
  Fills all the room with fragrance sweet,
The shavings clean and crisply white
  Curl round the young child's dimpled feet.

"You could not hear the angels call,
  You were too young and weak and small;"
She stooped to kiss the listening child—
  She always kissed him when he smiled.

The little Jesus did not speak;
  He only laid his warm, pink cheek
Against her arm as if to tell
  How he should always love her well.

The child hid in her neck his eyes
  That grew unchildlike, tender, wise;
The mother looked about in fear,
  She always felt a Presence near.

Upon his cheek her warm tears fell,
  "O God, forgive! I know full well,
Though he is mine by rght of birth,
  He is Thy gift to all the earth."

Frances Bent Dillingham.

* *

THE WISE MEN

Step softly, under snow or rain,
  To find the place where men can pray;
The way is all so very plain
  That we may lose the way.

Go humbly. . . . it has hailed and snowed,
  With voices low and lanterns lit;
So very simple is the road,
  That we may stray from it.

Go humbly; humble are the skies,
  And low and large and fierce the Star;
So very near the manger lies
  That we may travel far.

G. K. Chesterton.

* *

MURILLO'S "HOLY FAMILY OF THE LITTLE BIRD"

So sweetly through that humble home
  The rippling laughter went,
That Mary felt the world's blue dome
  Too small for her content.

And careful Joseph, while he held
  The boy in grave caress,
Wist not what tender thrill dispelled
  His workday weariness.

The crown sat softly, only rings
  Of baby hair agleam
With lusters dropped from angels' wings
  And starlight down a dream.

The throne-tree was a seedling still,
  And with laughter's frolic chime
The Christ-child did his father's will
  As when, of elder time,

A ruddy lad in Bethlehem
  Was keeping sheep and played
Blithe music on his harp to them,
  Before the psalms were made.

Katherine Lee Bates.

* *

A CHRISTMAS FOLK-SONG

The little Jesus came to town;
The wind blew up, the wind blew down;
Out in the street the wind was bold;
Now who would house him from the cold?

Then opened wide the stable door,
Fair were the rushes on the floor;
The Ox put forth a horned head;
"Come, little Lord, make here thy bed."

Up rose the Sheep, were folded near;
"Thou Lamb of God, come, enter here."
He entered there to rush and reed,
Who was the Lamb of God, indeed.

The little Jesus came to town;
With ox and sheep he laid him down;
Peace to the byre, peace to the fold,
For that they housed him from the cold!

Lizette Woodworth Reese.

Book Reviews

Conducted by Granville Hicks

Any book reviewed in the *Leader* may be obtained by ordering from the Universalist Publishing House

The Study of the New Testament

The History and Literature of the New Testament. By Henry Thatcher Fowler. The Macmillan Company. $2.50.

Jesus of Nazareth. By Joseph Klausner. The Macmillan Company. $4.50.

In common with most college text books Professor Fowler's new volume on the New Testament is in general conservative. In dealing with the perplexing questions of the New Testament he is not incisive. He gives two or more sides of issues, stating the various cases with some precision, but when he comes to evaluate the contributions of the different scholars he is uncertain and even vague. He flounders in the stream and then emerges on the side of tradition more or less by force of habit. When dealing with problems of authorship he assumes that the burden of proof rests always with such as question the traditional view, whereas both the traditional view and more modern substitutions have to justify themselves before the bar of a confessed skepticism.

All this is not to say that the book is without merits. For its purpose, that is for a textbook in colleges, it will serve well enough, and the average reader will find much to interest him in the careful narrative of New Testament times. Professor Fowler pursues the chronological order, beginning with the background of New Testament times, devoting a brief chapter to the life and teachings of Jesus, which are discussed more fully in another volume in the same series, portraying the missionary activity of Paul and his associates, and then discussing the various books in the order in which he supposes they were written. This approach is commendable because it presents each book in relation to the historical setting of its writing. In summarizing the contents of books and in describing their character Professor Fowler is also helpful. In short, the book will do as an introduction, but the student who wishes to bite into some real problems will turn elsewhere.

Perhaps the aforementioned student will turn to Joseph Klausner, and if so he will find that he could not have done better. Klausner is a Jew, an ardent Zionist, now resident in Jerusalem, and his book was originally written in Hebrew. He is a scholar of the highest distinction, a fact which need deter no one from reading his book, for he is one of the growing class of scholars who know that scholarship and dulness are not necessarily synonymous. Readers of his book will learn much that is new about Jesus and much that is probably unfamiliar about Judaism. Whether their motive in reading the book is to learn to understand Jesus better or to find new light on some of the innumerable problems which the gospels raise, they will be well rewarded.

Some seventy pages at the outset Klausner devotes to an analysis of the information concerning Jesus to be found outside the gospels, and his conclusion is that neither Jewish nor pagan sources add much to our knowledge of the life and teachings of Jesus, though what they tell us conforms generally to what we learn from the gospels, but he points out that they aid materially in our understanding the times. There follows a careful account of the various studies of the gospels, in the course of which Klausner states the conclusions of a large number of writers, severely criticizing errors of facts but making no attempt to evaluate the various points of view. Reading this section leaves the student with a sense of helplessness, for frequently, either by chance or by design, Klausner juxtaposes absolutely contradictory opinions, each supported by reputable critics. In the closing paragraphs of this section he lists such views out of this multiplicity of opinions as seem to him clearly established. By and large he accepts too much rather than too little.

The next section concerns the social, political, and religious background of Jesus' life. Klausner displays both clarity and insight, especially when dealing with the religious background, and though much has been written concerning Judaism at the beginning nothing could be clearer or more concise than this. In his statement of the various forms of the Messianic hope, together with the sources of that hope, he contributes considerably to the comprehension of Jesus' position. The exposition of Judaism is naturally favorable but seemingly unbiased.

After this detailed treatment of the material essential to a study of the life of Jesus, Klausner begins his portrayal of that life. He points out that it is by no means surprising that we have little authentic information concerning Jesus before the beginning of his ministry, inasmuch as Jewish historians were never interested in anything but the active career of a man. He takes some care to give the reader a true conception of the character of John the Baptist. He argues that Jesus thought of himself as the Messiah from the time of his baptism, though he did not reveal his conviction until much later. This dominant interest in the approaching day of the Messiah, he says, distinguished Jesus from the Pharisees, whom in most ways he resembled. He was also distinguished by the fact that he was much more interested in the moral law than he was in ceremonial, by the fact that instead of expounding scripture he taught in parables, and by the fact that he was a worker of miracles. In all these respects he differed from the Pharisees only in degree, but the degree was sufficient, Klausner assures us, to explain the inevitablity of the clash between the Pharisees and Jesus.

Gradually the breach widened, and Jesus began to lose popular support as well as the tolerance of the leaders. He recognized that he would have to suffer before the Messianic kingdom could be brought in, and he turned his steps to Jerusalem. There his attitude toward tribute money demonstrated to the people that they could not count on him as a leader against Rome, and the populace turned away from him. He was finally brought up for examination before the Sanhedrin, the workings of which Klausner explains, and was then sentenced by Pilate, the Roman procurator. The crucifixion followed.

In tracing thus briefly the career of Jesus Klausner throws light on a number of acutely perplexing problems. For example, he says that Jesus' idea of the Messiah was spiritual rather than political, following the branch of Messianism which was at that time the less popular, but he points out that it was not purely spiritual. He endeavors to classify and explain the miracles, perhaps offering too much in the way of explanation, inasmuch as a good many stories of miracles would have been found to creep into the narratives without any foundation whatsoever. He discusses at some length the question of the synoptic chronology of the crucifixion as opposed to the Johannine, and offers a very plausible view that combines both statements. His analysis of the gospel accounts of the trial is very acute, revealing once more the singular authority which is his by virtue of his intimacy with Jewish customs. From first to last his chapters on the life of Jesus are rich with valuable interpretations and little known facts.

The concluding chapters of the book treat of the teaching of Jesus. Klausner calls attention to the fact that in most respects Jesus was intensely Jewish, even in regard to the Law. Yet he differed from his contemporaries, partly because he exercised a certain freedom in emphasizing certain portions of the Law and ignoring others, partly because he sometimes carried Judaism to a dangerous extreme. Both courses of action were in part the result of Jesus' conviction that he was the Messiah and that the Kingdom of God was at hand. But it was this lack of balance, says Klausner, that made Jesus unacceptable to the Jews. "Judaism," writes Klausner in italics, "is not only religion and it is not only ethics; it is the sum total of all the needs of the nation placed on a religious basis. It is a national world-outlook with an ethico-religious basis." Therefore, despite the

fact "that throughout the Gospels there is not one item of ethical teaching which can not be paralleled either in the Old Testament, the Apocrypha, or in the Talmudic and Midrashic literature of the period near to the time of Christ," because Jesus carried to extremes the ethical aspects of his teachings he was rejected by the Jews. "Everything that Jesus ever uttered of this nature is Jewish ethical teaching too; but his over-emphasis was not Judaism, and, in fact, brought about non-Judaism." The ethical teaching of Jesus was very great, it should be "one of the choicest treasures in the literature of Israel for all time," but it is too lofty, too little in contact with everyday life, to be really successful, a fact which in practise Christianity has realized. Judaism, on the other hand, embraces all of life, guiding mankind through all its difficulties. Thus Klausner explains that great paradox of history: Jesus was a Jew and yet the Jews rejected him.

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"The Living Church"

The Story of Social Christianity. By Francis Herbert Stead. 2 vols., each $2.00. George H. Doran Company.

The Christian Church and Liberty. By A. J. Carlyle. George H. Doran Company. $2.00.

The James Clarke Company of London and the Doran Company of New York are bringing out a series of volumes with the general title of "The Living Church." Already we have had occasion to review one of the books, Jones' "The Church's Debt to Heretics," and this week we review two more. Judging from the quality of these books and from the publishers' prospectus, we hope to have the opportunity to read other books in the series as they appear. Though some of the projected titles seem intended to appeal to a more orthodox constituency than the readers of the *Leader*, many of the volumes are sure to attract general interest.

Mr. Stead, who for nearly thirty years was warden of Browning Hall, has traced at some length the contributions which Christianity has made to the social order. Fittingly he begins with an analysis of the social teachings of Jesus and a description of the apostolic community. Turning to the church fathers he gives an excellent and inclusive account of their attitude toward social problems, thus rendering a most valuable service. When he comes to the period of Christian domination in the empire he sharply criticizes the church leaders for not making greater progress toward the introduction of a Christian social order. He admits, however, the difficulties that faced them, and he gives them due credit for such achievements as they made. Rather surprisingly he is a sympathetic critic of monasticism, recognizing that though withdrawal from the world is unchristian and anti-social the monks practised many of the social virtues. In fact he states that with the introduction of feudalism the monasteries were the only home of social Christianity. The Crusades, the rise of the Franciscans and Dominicans, the growth of scholasticism, and the beginnings of nationalism occupy the remainder of the first volume. In the second volume we have a detailed account of social movements at the time of the Reformation and after, a briefer statement of developments in the seventeenth and eighteenth century, and a long section devoted to the past hundred years, covering the abolition of slavery, prison reform, labor movements, temperance movements, Christian socialism, and kindred topics.

The virtues and the failings of the book are many. Its chief virtue is that it gives a considerable amount of information, much of which is unfamiliar to the average reader. The church fathers, for example, suddenly become more than legendary figures as we see how they dealt with the social problems of their day, and even the reform leaders of the past century appear to us in a new light. But though there is much information, the books are far from being exhaustive. One wishes that Mr. Stead had been more detailed in his examination of the social teachings of Aquinas and the other scholastics, though dealing with such a vast body of material he obviously was forced to select and to condense. The principal criticism of the book in any case would not be directed against its omissions but against its general tone. Mr. Stead has written in a pious vein, constantly, monotonously, referring to the part which Christ has played in social progress. His references to the "Unseen Director" or the "Unseen Worker" or the "Unseen Initiative" are innumerable and, to one who can not share that view of Jesus, irritating. As a theory of history this constant reference to Christ's influence is strikingly inadequate, forcing Mr. Stead to the position that whatever is good in any given movement is due to the influence of Christ and whatever is bad due to human influences. It is doubtless because of his avowed determination to interpret history in terms of Christ's part in it that he neglects to mention the contributions of Unitarians and Universalists to the social developments of the past century. His attitude toward non-Christian influences, whether ancient or modern, is childishly hostile. Like Mr. Stead's weird methods of capitalization, this interpretation of history in terms of Christ's influence can not obscure the value of the book, but, also like the capitalization, it does distract the reader's attention.

Precisely the balanced mind and critical judgment which one feels to be absent in Stead's two volumes are present in Carlyle's "The Christian Church and Liberty." A trained economist and historian, he ably traces the attitude of the church toward individuality and equality, toward political authority and the state. He analyzes the motives that led to persecution of heretics, traces the revival of the principle of individual liberty at the time of the Renaissance, outlines the attitude of the church toward industrial liberty, and describes the position of the church to-day. All this is hastily but admirably done, well supported with significant illustration and quotations.

In some ways it would seem that Carlyle was directly bucking Stead, for he places his emphasis on individual liberty while Stead emphasizes social solidarity, yet Stead is never oblivious to the importance of liberty and Carlyle writes, "We are aware that the liberty of men is not to be achieved by the isolation of the individual, but only by the discovery of some true and organic method of relation and of co-operation." Carlyle also supplements Stead by insisting on the part played by economic forces in the achievement of such social reforms as the abolition of slavery, and he makes explicit what is implicit in Stead's volumes, the fact that while Christians have played a considerable part in social reform the church as a body has frequently been indifferent if not opposed. He believes, however, that now "the Christian Church is setting its face in the right direction." Taken together Stead's two volumes and Carlyle's slim book of scarcely one hundred and fifty pages give an adequate and distinctly encouraging picture of the part Christianity has played in the achieving of social progress and the furthering of individual liberty.

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The Way of the Makers

By Marguerite Wilkinson. The Macmillan Company. $3.00.

Miss Wilkinson, poet and commentator on poets, has set for herself the task, doubly amazing in a poet, of telling how poets work and how poetry is written. Her method is simple: she discusses a subject and then gives a large number of apposite quotations. The poetic nature, inspiration, methods, the desire for fame, and similar topics occupy her as writer and anthologist. As writer she is general enough to avoid any appearance of an artificial analysis and specific enough to have something valuable to say. As anthologist she is intelligent in her selection and catholic in her taste. One wishes that she had included a few more quotations from contemporary poets, in whom, as her earlier book, "New Voices," shows, she is keenly interested. Even so the quotations, selected from the entire range of English literature from Chaucer to the present, are the best part of the book, and this is said without suggestion of derogatory comment on Miss Wilkinson's interpretations and explanations. Sometimes one reads the text of a book and skips the illustrations; here the procedure might well be reversed, though the better way is to read both.

Sunday School Search Lights

The address of the General Sunday School Association of the Universalist Church is 176 Newbury Street, Boston, Mass.

"BEST LICKS" IN THE NEAR EAST

Let no one suppose for a moment that the children for whom we send our Christmas offerings are supported in "genteel idleness." Even the littlest ones are taught to do some useful labor each day, while the older ones are taught good trades with which they may grow into self-respecting citizenship. The boys in our picture can shoe horses and put iron tires on cart wheels. They can strike hard and are not afraid of honest perspiration.

* *

DOJIN HOUSE SUNDAY SCHOOL

Our Sunday school at the Dojin House is taking forward steps this year. Two of the teachers attended a summer conference on Religious Education at Karuizawa and brought back many new ideas and much enthusiasm which they have communicated to the other teachers.

The membership of the school is about ninety. Early in the fall a children's party was held that brought together a hundred guests. They sang songs, played games, ate cakes and drank tea, and listened to stories. These stories were from books sent for the kindergarten from America, translated into Japanese by the teachers. On a pleasant Sunday of October, an all day picnic with an out-door service was held. There is a beautiful and roomy bit of nature within walking distance of the Dojin House, which offers a delightful scene for such pleasures.

This school can use indefinite numbers of Perry pictures. It can also use gifts of money with which to buy Japanese publications.

* *

SUNSHINE BOXES AT EVERETT

If you were ill and shut in at home, can you imagine anything nicer than to receive a Sunshine Box? This is one of the plans of the Everett superintendent, Mr. Robert G. Fraleigh. The boxes are five pound candy boxes yellow in color, which a friendly dealer saves for him. They are filled with fruit, postcards cut up for puzzles, Sunday school papers, jokes from the newspapers, a bit of candy, or many other things the recipient would enjoy. If the box is to go to a girl, there may be a doll. If to a boy, perhaps it will contain a Henty story book. Always there is a pencil and a block of paper. If it is going to an adult, there may be a bunch of flowers. Each thing is wrapped in dainty fashion so there will be the fun of opening and discovery. From one home where two boxes went to scarlet fever patients, there came a grateful gift of fifty pencils, fifty blocks of paper, and a dollar to buy oranges. Other friends donate books belonging to children now grown up and gone from home, post cards, and other suitable things for the boxes, thus keeping the supply renewed. The youngest and the oldest members of the school are all remembered in their need. Each box is marked on the outside, "Sunshine Box from the Universalist Sunday School." The superintendent usually delivers the box with a friendly word of sympathy and greeting.

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Several poems suitable for use in Christmas exercises will be found on another page of this paper.

The W. N. M. A.

The address of the W. N. M. A. is 176 Newbury Street, Boston, Mass.

THANKS—GIVEN IN JAPAN

A certain little kindergartner once declared he had not a single thing to be thankful for because he had red hair, freckles and a baby sister. Quite the contrary, the new sister is first of our reasons for thankfulness at Blackmer Home at this season. From the very first it has seemed more as though Miss Bowen were returning to us after an absence than coming to us a stranger, and you who know her best will appreciate how sincerely I mean it when I say she has come to occupy a large place in our hearts.

Four girls did not return this fall. Mitsuoka Matsumoto and Setsuko Shinozaki had finished their duty and gone to their homes, although both continue teaching in the Ohayo Kindergarten. My head helper and the little girl who had pneumonia last spring were the other two. The doctor says Ikari San must rest a few months more.

Just at the busiest time we were all happy to meet and greet the sweet girl who came over to join our Universalist family by marrying our good friend Mr. Bibber, whom we call the unofficial member of the Mission. Mr. and Mrs. Stetson and the two little girls were with us at Blackmer Home during the wedding festivities and were on hand to greet Miss Bowen upon her arrival.

Then we plunged into welcome parties and receptions for Miss Bowen, and, in the midst of these, farewells for Mr. Kawabata, who has resigned to take charge of a self-supporting church in the north. We are fortunate to have Mr. Ito in Tokyo to carry on the Central Church work until we find a successor to Mr. Kawabata. Mr. Ito is to have charge of the evening service at Dojin House, so he can not do both permanently.

Services in Dojin House opened in September with one hundred and seventy-five present and the attendance has remained over one hundred ever since, counting a few older children.

We are almost ready to "break ground" for the new church in the pretty quiet new location. Much to our surprise and pleasure the Japanese church workers were so urgent that we should not abandon the old Iidamachi site that we still continue the Sunday school and kindergarten there.

So, let us stop and sum up a few of our many blessings at this Thanksgiving season:

As Blackmer Home folks we are thankful for our consecrated new missionary with all the qualities which make her an invaluable addition to our force.

A strong, growing Sunday school under Miss Kent and a rapidly developing church in Dojin House.

Blackmer Home, Dojin House and Midori Kindergarten all carrying on.

As Tokyo-ites we are glad of the strong spirit with which the Iidamachi church is carrying on its work during the trying interval of the search for a new pastor and the loyalty of the Sunday school and kindergartners to their work in the dingy old barrack.

We rejoice at the near prospect of a suitable building for church services on the new Akasaka site.

We rejoice in the wonderful gathering of young people on Sunday afternoons at the Mission House and we thank God every day for the Cary family.

As Universalist Mission workers we give thanks for the continued good work at Shizuoka, for the fine spirited young Korean lad whom we are assisting in his study for the ministry at Kyoto, and for our opportunity to hold out a helping hand in the establishing of a new church by Mr. Mizumukai in Osaka, and the continued fine service rendered toward social betterment by our Mr. Nagano at Nagoya.

For all these and many other blessings we give our hearty thanks to you home folks who make all this work possible, and, through you, to our Father, the Giver of all good.

Alice G. Rowe.

Among Our Churches

New Hampshire Letter

Manchester.—Rev. A. S. Yantis, who has been pastor for a long time at Manchester, closed his pastorate on Nov. 1, going to St. Paul's Church, Rutland, Vermont. Mr. Yantis occupied a warm place in the hearts of his people and held an enviable position in Manchester. During his pastorate much was accomplished in the way of more efficient organization. Mrs. Yantis had not only ably seconded the pastor's efforts in every way but had also secured for herself a position of leadership socially and politically in the city. They will be missed. The Manchester parish is earnestly at work upon the task of settling a new pastor and announcement of the choice will be made before long. * * **Kingston.**—Miss Marguerite Pearman completed her work as pastor at Kingston with the summer vacation. Although coming only for the week ends from the theological school she has been able to accomplish very much, especially in the work with the young people. There was no lapse in pastorates, Mr. Robert M. Rice, a senior at Crane Theological School, taking up the work the first of September. * * **Atkinson.**—The usual summer preaching was carried on at Atkinson, Rev. C. G. Robbins, D. D., of Lawrence, Mass., carrying on the work. * * **Nottingham.**—The usual summer work was also carried on at Nottingham, being brought to a close in an effective service at which eight children were dedicated to the Christian life by Rev. Annie P. Bailey of Portsmouth. * * **Winchester.**—Serving as student pastor for some time before graduation and settling in the parish immediately upon graduation, Rev. Edgar R. Walker has carried on an important work in our historic parish at Winchester. Against the strong remonstrance of his people Mr. Walker has resigned this work to take up the parish at Swampscott, Mass. Mr. Walker has not only led his church on to important advances but he has been strong in community life. Upon learning of his resignation, the Congregational church immediately requested that he should preach to that congregation before leaving town. Mr. Walker has also found time to be identified with the state work and has served as president of the State Y. P. C. U. and as treasurer of the State Sunday School Association. We regret to state that the Winchester parish is not paying Mr. Walker the most sincere compliment in the despondency with which it has received the news of his departure. We imagine and hope that this is but a passing thing, for surely the work that Mr. Walker has accomplished deserves the utmost determination upon the part of his people that it shall be carried on. * * **Newfields.**—There is more fun and recompense living in a country parish than some folks think. It is true that one's whole life is known to the community, but what does that matter when the life is right? If it hadn't been that people keep tabs on such things, the people at Newfields might not have known about the thirty-fifth wedding anniversary of the pastor and his wife, Rev. and Mrs. F. L. Payson. But they did know and they also knew that the date marked the birth anniversary of Mr. Payson. So they all came to the parsonage on that day, turned the pastor and his wife into the attic or the study or the parlor or somewhere and took possession of the house. Tney prepared and served a supper and then they permitted the prisoners to sit down to the feast with them, they had an evening's fun and to close up served ice cream and cake. The Ladies' Aid presented Mr. and Mrs. Payson with a beautiful bouquet of chrysanthemums. The pastor was thoroughly surprised, but they do say that Mrs. Payson knew something about the affair in advance. * * **Executive Committee.**—A meeting of the Executive Committee was held at Nashua on Friday, Nov. 20. We suppose full report will be made by the secretary, but in order that there may be as wide a knowledge as possible of the new members of the Executive Board throughout our field, we are announcing that Col. George H. Danforth of Nashua was advanced to the presidency, Arthur H. Britton of Concord was made vice-president, and Rev. Henry A. Parkhurst of Woodsville, Henry A. Stevens of Manchester and J. Edward Richardson of Dover were chosen to the board of trustees. * * **Home Mission Day.**—Reports from Home Mission Day are coming in very slowly, especially from our larger parishes. It has been pretty generally reported, however, that the day was observed in most places. The returns which have come in would seem to indicate that the total will be fully up to that of previous years. * * **Y. P. C. U. Get-Together Meeting.**—The Y. P. C. U. of New England will gather at the Concord Universalist church on Jan. 1, 2 and 3. Tne young people of Concord have been working hard ever since church opened with their plans for the occasion. A dance on Friday evening and a banquet on Saturday evening at which E. C. Reamon and Miss Ruth Owens will be among the speakers are on the program. Conferences, committee meetings, mass meetings galore are also scheduled. * * **Robert L. Whitney.**—The *Leader* has already had announcement of the death of Robert L. Whitney, president of the New Hampshire Universalist State Convention, and a touching appreciation of his life, written, we suspect, by his pastor, Rev. O. R. Washburn. At the instigation of the secretary of the Convention, notice was given in all of our pulpits upon the Sunday following his death. No honor which can be given and no appreciation which can be expressed can satisfy us New Hampshire Universalists at this time, there remains a feeling that we are inarticulate upon this occasion. For myself, I can only say I loved him, perhaps because he believed in me and my work, perhaps because I believed in him, his enthusiasms and ideals.

George F. Fortier.

Maine Letter

One of the outstanding events in the state was the Syracuse echoes meeting held in Gardiner, Monday, Nov. 16. In spite of the rain, which kept some of those from more distant points away, and in spite of unexpected calls which kept others at home, there was a good attendance both of those who had been to Syracuse and of those who came to catch the inspiration of that gathering at second hand. Ministers and laymen and lay women came from widely scattered parishes, and a full day of discussion and fellowship was enjoyed. It was one of the best things that could have been done to deepen and spread the spirit of the General Convention. The plan of reorganization was given special attention, and the general purpose was so unanimously approved that it was suggested that a similar plan, so far as the Convention Board is concerned, should be adopted by the State Convention, and the presidents of the State Sunday School Association, the Women's Missionary Society, the Young People's Christian Union and the Department of Men's Work be added to the present Executive Committee. This will doubtless come up for discussion and vote at next year's session of the State Convention. * * **Building Improvements.**—The people of Old Town are rejoicing in the improvement made this summer by the excavation of a large basement under the church, which provides ample dining-room and kitchen facilities, at the same time enlarging the accommodations for the Sunday school. In the year that they have been in Old Town, Rev. and Mrs. T. B. Fisher have made a large place

for themselves in the heart and life of the church and the community. The completion of this work, which involved an expenditure of about $3,300, was celebrated on Nov. 2, Dr. Ashley A. Smith, president of the State Convention, giving the address. The Men's Club of the church, which is growing in membership and broadening in its activities, held its first banquet in the new dining room on Nov. 18, with the State Superintendent as the speaker. The Scarboro and South Buxton church has been renovated and improved, and the service of rededication of this ninety-year-old church was held on Sunday afternoon, Nov. 8. Dr. J. W. Vallentyne, of Congress Square Church gave the sermon, and other parts of the service were taken by Rev. Clarence L. Eaton, of Yarmouth, Rev. Burte B. Gibbs, of All Souls Church, Portland, and Rev. Harry E. Townsend, of Westbrook, pastor of the church. The *Portland Evening Express* of Saturday gave nearly a whole page to the work of Mr. Townsend in the four churches which he serves: Westbrook, every Sunday morning; Scarboro and South Buxton every Sunday afternoon; and West Cumberland and New Gloucester during the summer vacation. Mr. Townsend has been in his present pastorate longer than any other Universlist minister in the state, being near the end of his twenty-second year. At Stockton Springs, work on the Griffin Memorial Parish House is going steadily forward, and the building will be ready for use at an early date. New windows are being installed in the church at Oakland, where Rev. H. G. Mann is doing excellent work. The large memorial window in the West Paris church, destroyed by a high wind several months ago, has been restored. * * **Ministers.**—The only recent changes have been the removal of Rev. Judson P. Marvin from Portland to Kingfield, and the installation of Rev. Crawford O. Smith, formerly of the Baptist fellowship, as pastor of the Church of the Messiah. Mr. Smith came highly recommended by his former Universalist neighbors, Rev. Isaac Smith, now of Lowell, and Dr. Tomlinson, of Worcester. And the people of the Church of the Messiah are ready to believe anything good that is said of him, for he has already won a large place in their hearts. His pastorate began officially on Nov. 1, but he had supplied the pulpit every Sunday in October but one, when Rev. William H. Gould, a former minister, had charge of the service. Mr. Smith was formally installed on Sunday evening, Nov. 15, the ministers of the First Baptist and Friends' churches, of the other Universalist churches of the Portland district, and the State Superintendent, taking part in the service. A reception will be given to Mr. and Mrs. Smith on Wednesday evening, Dec. 2. In October, Rev. Allen Brown presented his resignation in Rumford, to take effect, at the end of ten years of service, on Nov. 1. The resignation was returned, and Mr. Brown has decided to remain. Larger congregations than for several years past, an increase in the Sunday school and other departments of the church work have resulted, and all goes well. A significant thing was the protest made by the community as a whole when Mr. Brown's proposed departure was made known. Catholic and Protestants, orthodox and liberal, joined in demanding that he remain. * * **Other Bits of News.**—Under the stimulus of the fine work of Rev. Edward Ellis, the Sunday school at Stockton has grown to an enrollment of eighty-two, nearly double what it was at the time of its organization last June. Attendance at Congress Square Sunday school is running about one hundred larger than a year ago, a recent Sunday bringing out 237. The various departments of the school are now holding separate services of worship with excellent results. One especially worth while thing that is being highly commended by leaders of religious education in the state is the co-ordination of the work of the Young People's Department with that of the Y. P. C. U. At Bangor the Dorothy Memorial Building is proving an invaluable aid, particularly in the work of the church school. Its value will be increasingly revealed as time goes by. At a recent session of the church school, the superintendent, Mr. B. C. Kent, announced that it was the aim of the school to send at least one young man or woman into the ministry or allied forms of service each year. The Broadcasting Station WABI has been purchased by the church from the Bangor Railway and Electric Company, and the first services have been put on the air. This will be an invaluable aid in sending our message, particularly throughout northern New England and eastern Canada. Better listen in. The Kenduskeag church has been added to the list of active parishes this fall, Sunday afternoon services being held every two weeks, usually conducted by the Convention president, Dr. Ashley A. Smith of Bangor. There has never been a time, at least within recent years, when we have had so many active Universalist ministers at work in Maine, and this means a larger number of active churches and a wider proclamation of our message. There are still two vacant pulpits, both of them in federated churches, but it is hoped to fill them soon.

Stanley Manning.

Church News and Interests

PERSONALS

Rev. Carl F. Henry, D. D., of Pasadena, read a paper before the Congregational Ministers' Association of Los Angeles and environs, and as a result was immediately elected to membership in the Association.

Dr. Herbert E. Benton of Philadelphia is to be one of the speakers at the weekly forum by radio in Philadelphia, speaking on the World Court from the religious and educational point of view.

Mr. C. Neal Barney spoke before the laymen of the Church of the Messiah, Philadelphia, on the second Sunday of November, and aroused such enthusiasm that his hearers urged the publication of the address in pamphlet form.

Mr. Hosea Starr Ballou presided at a reunion of the Starr Family Association held at the Lee House, Washington, in the middle of November. President Coolidge, who is a direct descendant of Dr. Comfort Starr of Guilford, Vt., and whose mother's family are all Universalists, was invited to be present.

Rev. John Edwin Price of Cincinnati was given eight feet of column space in the Parkersburg, W. Va., papers recently when he held services in the near-by town of Belpre, Ohio.

Rev. Arthur W. McDavitt, minister at Muncie, Indiana, is writing a series of articles embodying his philosophy in popular form for the *Wisconsin Agriculturalist.*

Rev. and Mrs. Milo G. Folsom and their children, Frederick and Lois, entertained at the parsonage at Gardiner, Maine, on Thanksgiving Day the following: Rev. and Mrs. George W. Scudder of Bath, and their son, George U. Scudder; Rev. and Mrs. Ernest H. Carritt, of Lewiston, their son, Dayton, and Mrs. Carritt's father, Mr. Cave of Roxbury; Miss Emma R. Clough of Medford Hillside; Rev. and Mrs. Stanley Manning, Donald and Marjorie Manning, and Mrs. Ella E. Manning, of Augusta.

The Universalist churches of Massachusetts were represented at the annual meeting of the Massachusetts Federation of Churches in New Bedford on Monday, Nov. 23, by three delegates, Rev. Percy T. Smith, Rev. Charles Conklin, D. D., and the State Superintendent, Dr. Coons.

Mr. Stanley Staring presided and Dr. John Smith Lowe, General Superintendent, and William D. Kerr of Chicago spoke at a gathering of two hundred loyal Universalists in Minneapolis Nov. 16 in what proved to be one of the most successful rallies for the Five Year Program ever held.

OUR HEADQUARTERS STAFF

Miss Florence Adams, Miss Dorothy Hall and Miss Margaret Denton motored to Northampton, Mass., Saturday, Nov. 28, where they visited Mr. and Mrs. Granville Hicks.

The State Superintendent of Massachusetts, Dr. Coons, preached on the five

Sundays of November in the following places: Winter Hill, Peabody, Marblehead, Danvers, Providence (R. I.) and Hingham.

Maine

Mattawamkeag.—Rev. Wenonah Stevens Abbott, pastor. Federation of Universalist and Methodist churches was completed and the pastorate began May 24. The congregation also includes Congregationalists, Baptists, Episcopalians and Christian Scientists. Mattawamkeag is the hub of a wide area of service. The pastor has officiated at five funerals, one wedding, dedicated twenty-three children (of whom eight belong in the Universalist fold), baptized one adult, and welcomed five into the Universalist branch of the federated fellowship. Morning services were continued throughout the summer. Evening worship was discontinued for six weeks. The adult Bible class is a midweek meeting. We have just conducted the first Baby Clinic, following a series of Mothers' Conferences, and plan to organize a Mothers' Club. The Hallowe'en party was a success and monthly children's parties are planned. Rally Day, Children's Sunday and Visitation Day were all very successful. High school baccalaureate sermon, I. O. O. F. anniversary, a series of six sermons to Free Masons, and some other special lodge services, have brought visitors from surrounding towns. The installation service, in which State Superintendent Manning was assisted by three ministers of other denominations, was followed by a pageant drama, "Love Is Power," in which more than seventy took part. We are attempting to organize a young people's choir and open our evening services with a community song service. Making proper provision for Christmas is a serious problem, because children are many and funds small. We will appreciate Big Brother friendliness from schools which have an easier condition than ours.

Bangor.—Rev. Ashley A. Smith, D. D., pastor. During November Dr. Smith gave a series of Sunday morning sermons with subjects as follows: "What Sin Is and Its Cause," "The Defilement of Sin," "Sinners and the Saviour," "Sin and Its Punishment." The object of these sermons is to instruct in the cause and cure of sin. Our church services are broadcast from station WABI, Bangor Universalist Church. These services are largely attended. In addition to his regular pastoral work Dr. Smith has been preaching at Kenduskeag and Carmel churches on Sunday afternoons during the past two months. Since the completion of the Dorothy Memorial the activities of the young people have been renewed with great enthusiasm with the desire to promote church interests and utilize to the best advantage the facilities and equipment of this valuable addition to the church. On the evening of Oct. 26 the Y. P. C. U. gave a presentation in the Dorothy Memorial of the "White Revue of 1925" from the White Bureau of Boston. This proved a great success, not particularly in a financial way but because of the high quality of the program and abilities of the performers. On Sunday evening, Nov. 22, the Young People gave a special Thanksgiving service in the church vestry, consisting of musical numbers by the Y. P. C. U. orchestra and members. Mr. Robert Haldane of the Bangor Theological Seminary offered the prayer and brief addresses were given by the leader, Mr. Robert Haskell. The collection was placed in the "Radio Fund," which the young people have started to pay for installing the broadcasting apparatus, the expense of which the pastor had underwritten. The Monday evening following a social and entertainment was held for members of the Y. P. C. U. in the Dorothy Memorial. In keeping with Educational Week, an educational program was broadcast from the church on Friday of that week, and the following Sunday, Prof. L. J. Pollard of the University of Maine gave a brief address at the morning service on the value of Educational Week. Plans are being made for the annual church fair which will be held under the auspices of the Floral and Aid Society on the afternoon and evening of Dec. 11 in Bangor City Hall.

Fairfield.—Rev. Roderick J. Mooney, D. D., pastor. This parish has just purchased one of the charming residences in the town for its parsonage. A new heating plant has been installed, new bathroom and fixtures provided, a new system of electric lighting set in, a serviceable kitchen range bought and set up, and whole house painted inside and out. A garage is in course of construction.

Maryland

Baltimore.—Rev. Hal T. Kearns, pastor. Three persons were received into membership on Sunday, Nov. 22. A union service of the Congregational, Unitarian and our own church was held in our church on Thanksgiving Day, the Unitarian minister, Rev. F. R. Sturtevant, preaching the sermon. Miss Mary Slaughter, field worker of the General Sunday School Association, was with us for the month of November. She made a survey of our church neighborhood, organized a Girl Scout Troop, secured a number of new scholars for our Sunday school and greatly helped us to improve our whole program of religious education. Our church is enjoying a steady growth and is constantly establishing new means of service, especially to the people of our immediate neighborhood. We are becoming a community church.

Massachusetts

South Acton.—Rev. A. J. Torsleff, pastor. The Colonial Fair held by the Ladies' Social Circle was a social and financial success, enabling the ladies to add a substantial sum to the repair fund. On Sunday, Nov. 22, the kindergarten department, in charge of Miss Carrie L. Shapley, observed the sixth birthday of little Elizabeth Reed with a candle service. The Y. P. C. U. is meeting regularly at 6.15 on Sunday evenings. On a recent Sunday evening a song service was conducted by the Junior choir, after which Mr. Torsleff gave Hillis' famous lecture, "Some Gains in the Last Hundred Years of America," to an appreciative audience. A dramatic production will be presented in December, and the church school is making preparation for the observance of Christmas.

North Orange.—Rev. C. F. McIntire, pastor. Our recent two days' fair was a very pronounced success. Isolated as we are, and with few people, particularly young people, our achievements are all the more notable. The minister's wife, who has been ill with bronchitis, is fast regaining her usual strength.

Springfield. First.—Rev. Delmar E. Trout, pastor. The Radio Fair given under the auspices of the Ladies' Society Nov. 11 and 12 proved a great success socially and financially, and the ladies expect to net the largest sum in a number of years—more than $1,300. The parish rooms became a temporary "SPC" Broadcasting Station, and the various booths dispensing fancy and domestic articles, etc, were for these two days quite new individual "stations." Posters suggestive of the letters used in each station brought about an interesting guessing contest and the one most successful in guessing the fourteen stations was awarded a radio crystal set with ear-phones. The assembly room represented a broadcasting "studio" and an appropriate entertainment of bed time stories, musical numbers, etc., was, to all appearances, broadcast over the world through the microphone, quite in evidence. An official announcer did his duty before and after each number lest some one "tuned in" should not recognize SPC Station and the "famous" people on the program. The "grab" was unique—the little folks pushed the button or turned a lever and a big made up radio box dispensed their money's worth and more. The decorations throughout were unique and apropros to the radio, and were largely the work of Mr. Howard A. Buffington, who, as in several years past, has worked up the novel ideas carried out in our fairs. A turkey dinner was served the first night to over 300 people, while the second night nearly as many participated in a baked ham supper. New oil heaters have recently been installed in the church and are working most satisfactorily. Acousticons and ear-phones, too, were recently installed in several of the pews. Some people now are enjoying the services who have been

deprived of hearing them for many years. The Y. P. C. U. received two banners at the State Convention in Lawrence—the church membership banner and the Legion of the Cross, a Mission banner representing the largest gifts per capita for Missions. The Y. P. C. U. is growing in numbers and interest and the members are holding some helpful meetings. The Boy Scouts of St. Paul's Church won the silver cup for the largest number of Scouts present at an inter-troop bicycle meet of all the troops of Springfield. One or two of the boys also won individual prizes. The troop is doing fine work under the leadership of Ray Palmer. Luman S. Brown, chairman of the prudential committee, and Mrs. Brown left Springfield recently to make their permanent home in Daytona, Florida. Sunday, Nov. 15, the pastor and Rev. E. D. Colcord of the Second Church exchanged pulpits.

Taunton.—Cornelius Greenway, pastor. On Oct. 29, we had the annual church reception and social tendered by the Ladies' Auxiliary. The interior of the church, especially the recently renovated vestibule, was attractively decorated. Mrs. Harnden, president of the Ladies' Auxiliary, and her committee deserve much praise for the great success of this reception. The Harvest Festival Nov. 4 was a notable success. The net profits of the chicken-pie supper were $161, and nothing was donated for the supper save the cranberry sauce and celery. This fact tells the story of what the supper was like. Two years ago the profits of the Harvest Festival were about $80. The pastor outlined his plans for the coming year and especially about the coming big social event of the 100th anniversary of the founding of the Universalist society in Taunton. The instrumental team of Veira and Carvelho, piano and violin, rendered several solo and duet selections. Vocal numbers were given by Miss Hazel Mader and two readings were given by Miss Leah King. On Friday, Nov. 13, we lost through death Thomas Ferriter. Mrs. Ferriter is one of the hard workers for the church; her interests are much in the Sunday school. We all grieve in her great sorrow and loss. On Sunday, Nov. 15, Rev. Elbert W. Whitney, for ten years pastor of the church, preached a sermon in memory of the late Arthur L. Gillmore. Mr. Gillmore was one of the great workers of the church. The beautiful window was given by the members of the parish. Mr. Howard C. N. Ripley unveiled the window on behalf of the church. On Nov. 11, eighteen of the twenty members of the Universalist Comrades met. The pastor was the speaker and his subject was "Religion for Men, and Men for Religion." Big things are expected from the Comrades, for every one of them is a live wire. They have already painted and renovated the vestry and it is now one of the finest Sunday school rooms anywhere. Beautiful large electric fixtures, pleasant colored walls, and beautiful Biblical pictures now decorating the walls once so ugly and bare. The Comrades are now working on the minister's study and ladies' parlor and these two places will soon be as good as new. Mr. Allen Padelford, one of the members of the standing committee and an active Comrade, has donated to the church the posts and his services for the placing of the community pulpit. He also made and presented to the parish a handsome large bulletin board, duly framed and boxed. We are much indebted to Mr. Padelford for his interest in the parish. On Dec. 6 and 7, the church will observe its 100th anniversary and we call ourselves exceedingly fortunate in having secured Dr. John van Schaick, editor of the *Leader*, as the preacher. Dr. Coons will bring the greetings of the State Convention, and Rev. Charles A. Haney will bring greetings from the North Attleboro parish. The pastor has met with great success in his illustrated evening lectures. The audience of Nov. 22 was double the one of Nov. 1. He has given up to now the following illustrated lectures by Dr. Rose: "The Man Without a Country," Nov 1; "For All of Us," Nov. 15; "Romola," Nov. 22; "The Iron Horse," Nov. 29; "The Miracle," will be given Dec. 20; "The Story of the Other Wise Man," Jan. 3. The future for Taunton looks bright because we are all pulling together.

New Hampshire

Nashua.—Rev. Weston A. Cate, pastor. The pastor and Mr. R. N. French attended the Syracuse Convention. The first Sunday in November, holy communion was observed, the first time since Mr. Cate assumed the pastorate. Nov. 8 was Japan Sunday, the pastor giving an illustrated lecture on Japan in the church school and preaching a special sermon on our work in Japan, from his personal knowledge. Mr. Cate has been elected a trustee of the Northern New England School of Religious Education. A new club of young people has been organized under the direction of the pastor and his wife. A parish gathering to consider the problems to be brought up at the annual meeting in January is scheduled for the early part of December under the auspices of the Men's Club. Mr. George E. Danforth, of this church, has been elected president of the New Hampshire State Convention to fill the vacancy caused by the death of Mr. Robert L. Whitney of Marlboro.

New York

Little Falls.—Rev. Seth Rogers Brooks, pastor. Large congregations attend the morning services. On Nov. 5 340 people were fed at the annual Harvest Supper. A young people's society has been started and thirty-two high school boys and girls have joined. The meetings are held Sunday at 7 p. m., and on Nov. 22, Thanksgiving was observed by a candle-light service. Eighteen girls are working enthusiastically in the Junior Clara Barton Guild under the leadership of Miss Waters and Mrs. Roy Wright. During the recent Red Cross Roll Call, Mr. N. E. Ransom was the local chairman and our people took a prominent part in the campaign. Nov. 15 Japan Sunday was observed in our Sunday school. On Nov. 19, Mr. Brooks spoke in the Universalist church at Perry in behalf of the New York State Sunday School Association. The Little Falls parish received its friends at a reception in the vestry in honor of Mr. and Mrs. Brooks on Nov. 23. Our annual fair is to be held in the Y. M. C. A. Dec. 7, 8, 9.

North Carolina

Kinston.—Rev. George Wood, pastor. The Kiwanis Club has unanimously voted honorary membership to Mr. Wood, and insists that he attend its sessions. Mr. Wood was a Rotarian in Iowa.

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CHURCH MEMBERS REPORTED IN 1925

Previously reported	1,944
Baltimore, Md.	3
Camp Hill, Ala.	1
Belleville, Ohio	2
Lower Salem, Ohio	1
Belpre, Ohio	3
Little Hocking, Ohio	2
Total	1,956

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MRS. LESTER L. LEWIS

Inola June Lewis, wife of Rev. Lester L. Lewis of Melrose, Mass., died at her home on Thursday, Nov. 26. Fourteen years ago Mrs. Lewis was stricken with tuberculosis. Since that time life has meant for her a ceaseless and heroic battle of the spirit against the increasing weakness of the flesh. Yet she was never too tired or too ill to help others. Many a person in fine health might well envy her accomplishment. To the very end she kept an eager interest in the church and Sunday school and insisted on performing tasks that seemed beyond her strength.

She fought her fight because she kept her faith. Not even the final weakness and pain could daunt the bravery of her smile. She won and kept all hearts.

"'Twas her thinking of others, made us think of her."

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REDEDICATION OF THE SCARBORO AND SOUTH BUXTON UNIVERSALIST CHURCH

A rededication service of the Scarboro and South Buxton (Maine) Universalist church was conducted by the pastor, Rev. Harry Eben Townsend of Westbrook, on Sunday afternoon, Nov. 8. The invocation was given by Rev. R. H. Colby, pastor of the Scarboro Congregational church, the Scripture lesson was read by Rev. Burte B. Gibbs, of All Souls Church,

Portland, the sermon was given by Rev. James W. Vallentyne, pastor of the Congress Square Church, Portland, and the prayer of rededication was offered by Rev. Clarence L. Eaton, pastor of the Yarmouth Universalist church.

The church building, which was erected ninety years ago, has been extensively renovated during the past few weeks. It was built at first with boxed pews and closed-in pulpit of mahogany, six feet across. The pulpit was drawn from Portland to Scarboro Corner on an ox-team.

The Universalist parish of Scarboro and South Buxton is a large one, including nearly all the fine old families in that section of the two towns. It has a fine modern parish house which was erected on the church property about three years ago by the Ladies' Aid. The little house of worship is now one of the most beautiful country churches in Maine, and the long line of automobiles which may be seen on almost any Sunday in its vicinity speaks well for the activity of its members.

Recently Mrs. Edith Meserve Atkinson of Miami, Fla., presented the church with a beautiful silver communion service in memory of her great-grandfather, Daniel Moulton.

The Scarboro and South Buxton Universalist church is perhaps the unique church of the group of four Universalist churches of which Mr. Townsend is in charge. He has been for twenty-two years in the Westbrook church and has had charge of the Scarboro and South Buxton church, preaching in the afternoons, for the past seven years. In addition he has charge of two summer churches, West Cumberland church at Morrison Hill and New Gloucester church, which is the oldest church of the denomination in the state. Both these churches were depleted and deserted when Mr. Townsend took them under his direction.

Notices

MAINE FELLOWSHIP COMMITTEE

The license of Miss Marguerite G. Pearman, granted by the Massachusetts Committee of Fellowship, was approved.

Rev. Hugo Perdelwitz was transferred to Massachusetts.

A lay preacher's license was granted Mr. George U. Scudder.

The license of Miss Ruth Owen was renewed.

Allen Brown, Secretary.

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OUR MISSIONARIES

The following is a list of our missionaries in Japan for whose names and addresses many people have been asking:

Rev. and Mrs. Henry M. Cary, and five children, 1752 E Higashinakano, Tokyo Fu, Tokyo, Japan.

Mrs. Alice G. Rowe, 50 Takata, Oimatsu Cho, Koishikawa Ku, Tokyo, Japan.

Miss Bernice Kent, 50 Takata, Oimatsu Cho, Koishikawa Ku, Tokyo, Japan.

Miss Georgene Bowen, 50 Takata, Oimatsu Cho, Koishikawa Ku, Tokyo, Japan.

Mrs. Matsu Koyama Yoshioka, 119 Zoshigaya Cho, Koishikawa, Tokyo, Japan.

Rtv. and Mrs. Clifford R. Stetson, and two children, 33 Nichome Higashi, Kusabuka, Shizuoka, Japan.

Rev. Napichero Nagano, 2 Nichome Higashi Kataha Cho, Higashi Ku, Nagoya, Japan.

Rev. Aishi Terazawa, 8-167 Otowa Cho, Shizuoka, Japan.

Rev. Sempo Ito, 5 Schichome Iidamachi Kojimachi, Tokyo, Japan.

Mr. Cho, address care of Mr. Cary.

Mr. Mizumukai, address care of Mr. Cary.

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KANSAS FELLOWSHIP COMMITTEE

Rev. William Gaskin has been transferred to the Illinois Convention.

Rev. Fred A. Line has been transferred to the Indiana Convention.

James Houghton, Secretary.

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WEEK DAY SERVICES AT KING'S CHAPEL

Preachers for December at the King's Chapel noon-day services will be as follows: Dec. 8-11, Rev. Lynn Harold Hough, D. D., Central Methodist Episcopal Church, Detroit; Dec. 15-18, Rev. Chas. W. Gilkey, D. D., Hyde Park Baptist Church, Chicago; Dec. 22, Rev. Boynton Merrill, Old South Church, Boston; Dec. 23, Rev. Percy T. Edrop, D. D., Emmanuel Church, Boston; Dec. 24, Rev. Palfrey Perkins, First Parish, Weston, Mass., at noon and a Candlelight Christmas Eve Service at 10 p. m.; Christmas Day service at 11 a. m.; Dec. 29-31, Rev. John van Schaick, D. D.; Dec. 31, Candlelight New Year's Eve Service.

Obituary

Miss Maria Flint

Our church in Mansfield, Mass., lost a faithful and devoted member in the recent death of Miss Maria Flint. She was born in Watertown, the daughter of Benjamin and Martha M. (Bird) Flint. Since early childhood, for three score years or more, she had made her home in Mansfield, where, and in the adjoining town of Norton, she was in her early life a teacher in the public schools.

Besides her church her chief public interest was the local W. C. T. U., of which she was a charter member.

Funeral services were held in the home, conducted by her minister, Rev. Harry Enos Rouillard, who spoke of her as a person possessing a particularly fine nature, thoughtful, positive, genuine, typically a New Englander and a Puritan.

H. E. R.

Mrs. Cora Belle Woolley

In the death of Mrs. Woolley the Miami, Florida, church lost one of its most ardent supporters and devoted members. Mrs. Woolley was the daughter of a Universalist minister, Rev. Alpheus Root. She was born in Wakesha, Wis., in 1860. After a few years she moved with her parents to Illinois, and later to Michigan. In 1886 she was married to Edward E. Woolley. The young couple moved to Grand Rapids, Mich., where they were active in the Universalist church for many years. Later they moved to Cleveland, Ohio, where again they were active in church work.

About ten years ago Mr. and Mrs. Woolley moved to Miami, and were active supporters of our mission under Dr. Bisbee.

Mrs. Woolley was a wonderful worker in church and civic circles. Unstintedly she gave of her time and strength. More than one enterprise is the result of her labors and fostering care.

She died after a short illness Sunday morning, Nov. 8. Funeral services were conducted at the home by Dr. F. B. Bishop. Mr. Woolley, accompanied by Dr. Bishop, took the body to Cleveland, Ohio, where on Nov. 13 it was interred in the family lot at Lakeview Cemetery.

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Crackling

The mother called in vain for her young son. Then she searched the ground floor, the first floor, the second floor, and the attic—all in vain.

Finally she climbed to the trap door in the roof, pushed it open, and called:

"Henry, are you out there?"

An answer came clearly:

"No, mother. Have you looked in the cellar?"—*Exchange.*

* *

"Your hair wants cutting badly, sir," said a barber, insinuatingly, to a customer.

"No, it doesn't," replied the man in the chair; "it wants cutting nicely. You cut it badly last time."—*Exchange.*

* *

Young Mother (proudly): "See! Baby is learning to walk!"

Friend: "Oh, do you think it really worth while to teach him? Practically nobody walks nowadays."—*Life.*

* *

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* *

He was a young dentist and also absent-minded. He tried to kiss her and as she modestly objected he said, "Now, this isn't going to hurt you a bit."—*Boston Transcript.*

* *

Mother: "And what did you learn in school to-day, dear?"

Elsie: "Oh, mother, I don't have to educate you all over again, do I?"—*Boston Transcript.*

* *

We have a place for a good woman bookkeeper who does not want to sell real estate. Salary $40 per week. 224 W. Forsyth St.—*Jacksonville Paper.*

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Our idea of comfortable circumstances would be to have enough to be scared to death about Communism.—*Ohio State Journal.*

* *

Still, the modern girl knows as much about a needle as the modern boy knows about a bucksaw.—*Wichita Falls Record-News.*

* *

Things might be worse. Suppose Mr. Ford had gone in for the quantity production of popular-priced saxophones.—*Columbia Herald.*

* *

A recent poem by Mr. Rockefeller convinces us of his great wisdom in choosing a career in the oil business.—*Arkansas Gazette.*

* *

"I'm looking for somebody to lend me ten dollars."

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